The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

A. E. NEWTON AND S. B. BRITTAN, EDITORS. PRINCIPAL OFFICE OF PUBLICATION, AT NO. 14 BROMFIELD STREET, (UP STAIRS,) BOSTON, MASS. TERMS, TWO DOLLARS A YEAR, IN ADVANCE.

NEW SERIES. BOSTON, NEW YORK AND CHICAGO, SATURDAY, NOVEMBER 13, 1858. VOL. I....NO. 46.

Spiritual Philosophy.

For the Spiritual Age.

THE BASIC WORD OF THE OLD CHURCH.

No. VIII.

Beforetime in Israel, when a man went to inquire of God, thus he spake: "Come, let us go to the Seer; for he that is now called a Prophet, was beforetime called a Seer."—1st SAMUEL, 9: 9.

LEVITICUS.

A man and woman in the camp had a set-to, and the man "blasphemed the Name." For the hasty word, the Lord ordered the man to be stoned. When Jesus had spoken blasphemy, he was ordered to be crucified. Tertullian pronounced shaving the beard to be blasphemy against the face; but it would be hardly overcoming evil with good to stone every man to death who puts a razor to his face. The Lord of the Hebrew camp was rather prone to the use of carnal weapons for the correction of the children of Israel, whether they picked up sticks on the Sabbath, looked into the ark, or spoke lightly of his "Jealous" name. Love had no place in the Jewish military camp, where the Lord dwelt between the cherubim, demanding eye for eye and tooth for tooth, and death to any one who should question the acts done in the name of the God of hosts. He also threatened his children that if they did not hearken to him he would go against them "with opposite fury," and would increase their plagues many fold.

All this threatening and stoning, and other severe disciplinary ways and means for the government of the Jewish camp, were doubtless found necessary to keep the people quiet, when a tenth of all their oxen, sheep and goats were made to pass under the shepherd's rod, and thence as tithes to "be sanctified to the Lord."

Ah! ah! this magic rod, so like the "little joker," in getting the tithes.

And so ends Leviticus; but of what worth to a religion of love, light and immortality? Why insist that the ancient cloud shall obscure our noonday sun? We do not find the spirit-world clothed in white raiment among the "rams of consecration," or among "oxen and sheep with their ears and tails cut off," nor in burning Aaron's sons for offering unsavory incense, nor in stoning people to death, whose spirits would yet be alive to work evil upon others, of which neither Moses nor his Lord appear to be at all aware.

So is it even to this day, with our consecrated gallows, under the cloud of old Jewry. We hang our unfortunate brethren instead of trying to reclaim them for better life here or hereafter. We have them again, in spirit, instigating others to crimes as dark as those for which they were sent forcibly over the Jordan. When shall we learn that love, and love only, can redeem the human heart?—that love is the fulfilling of the higher law, and that the savage institutions of the ancient Jews can never save us? Oh, shall we never be done with sewing the new upon the old cloth, or guaging the new wine by Judean bottles?

NUMBERS.

The only way to keep religious mysteries holy, is to place them beyond the sight of the people. Priests and conservatives of all ages have well understood the *role* of putting darkness for light,—so in the Jewish camp, the holy of holies of the tabernacle was as sacred as the Eleusinian mysteries. "What stranger soever cometh unto it, shall be put to death," according to "the precept of the Lord." Again: "Let not others, by any curiosity, see the things that are in the sanctuary before they be wrapped up—otherwise they shall die."

Yes, yes, Moses, keep your Lord in the dark—in the thick darkness where God said he would dwell. We have found in the present day that the strongest physical manifestations by spirits can be done in the dark, as light modifies the electric or chemical conditions necessary in the strongest results; and the undeveloped spirits, as a general rule, have the greater affinity and power, in such conditions, to move ponderable bodies. The ancient priests were not unmindful of these conditions, while it was death to reveal them to the people. Hence, we at this day are adoring the dark, undeveloped Spiritualism of old time, while we reject the modern light which rends the ancient veil, so that we may walk boldy into the ark of the tabernacle without fear of being killed by the Lord, for being curious to examine the spirit-table made after the pattern of that at Delphi, as per Josephus.

If a husband was jealous of his wife, she was to be brought before this same Lord who dwelt in a cloud, and whose name is "Jealous;" "and the priest do to her according to all things that are written."

The Lord gives Moses interminable instructions in all the minutiæ of house-keeping, in doors and out, and from all the wealth gathered from crops, flocks and gold, the Lord was to have many gifts "for the dedication of the altar." Ah, how well the old time has been prolonged into the new. As Gerald Massey would say—

> "The rogues have got their cant to sell;
> The world pays well for selling it."

"And when Moses entered into the tabernacle of the covenant to consult the oracle, he heard the voice of one speaking to him from the propitiatory that was over the ark, between the two cherubims, and from this place he spoke to him."

This passage, (Num. 7: 89) so plainly open to interpretation in the Manchester edition of the Douay Bible, is almost utterly strained from its meaning in the common or Protestant version. The common-sense translation, or inference, admitting the truth of the account, is, that Moses did go into the tabernacle to consult the oracle, the same as was done at Delphi, and at other founts of oracles divine; and the Lord of Moses was only the familiar or guardian spirit of this medium, the same as was each God of the pythoness or seeress of Gentile spirit-utterances. Moses would not allow women to be priestesses of the Lord, but the Gentiles would. Paul adhered to the harsh masculinity of Judea, as do our churches now; but the new spiritual dawn gives woman her equal right to speak the oracles of heaven.

The Lord now puts the camp in military order for marching; and Raguel, or Jethro, Moses' father-in-law, is inclined to return home to Midian; but Moses promises him, if he will remain with the camp, "the best of the riches which the Lord shall deliver to us."

The kingdom of Moses, or his Lord, was of this world. It was to lay up treasures on earth, and not in heaven, as nothing appears known of this latter place by the Jews, and as little, seemingly, by the Christians; for if they have professed Jesus, they have practised Moses,—Moses the bird in the hand, and Jesus the bird in the bush.

As the tree is known by its fruits, or works by faith, it must be seen that Christendom has ever believed far more strongly in Moses than in Jesus; and so-called Christianity, at this very moment, is more Jewish than Christian. The cloudy Lord is still over our infidel churches to-day; and a lurid fire belches from their night.

Notwithstanding all the mighty works that had hitherto been done by the tutelary Lord, by fire, sword, stones and bastinado, "there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it, he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp. Moses prayed to the Lord, and the fire was swallowed up," but not the complaints of the Hebrew children, who exclaim, "We remember the fish that we ate in Egypt free-cost; the cucumbers come into our mind, and the melons, and the leeks, and the onions and the garlic. Our soul is dry; our eyes behold nothing else but manna. And the wrath of the Lord was exceedingly enkindled."

It must be confessed that the Egyptian fare of the Hebrew slaves was something better than the "hog and hominy" of Christian slavery in the nineteenth century of Jesus. Somewhat like our fish-chowders and clam-bakes appears the Egyptian bill of fare, to say nothing of "libations also of wine, flour tempered with oil, and a buck-goat for sin." But difficult is the redemption of any people who shall prefer fat slavery to lean liberty, and who shall prefer to find the Lord in gluttony, wine-bibbing and tobacco, rather than in heavenly manna. Whether Moses and the other Lords spiritual and Lords temporal fared better than the "common people" of the camp we know not; nor shall we stop to inquire whether a full larder was kept in the ark of the sanctuary for private use, reserved from the many sacrifices of animals, the "much flour tempered with oil, libations also of wine, and a buck-goat for sin"—or whether they were all upon short commons in the wilderness. At any rate, Moses prayed the Lord to kill him out of hand, that he might thus be rid of the clamoring of the camp.

The Lord promises meat with a vengeance, but first selects seventy men of the elders of Israel, and takes of the spirit of Moses and puts it upon them; or, as we should say to-day, developed them as mediums that Moses might be lightened of his burden. The Lord came down in a cloud for this purpose, "taking away the spirit that was in Moses, and giving to the seventy men. And when the spirit rested upon them they prophesied, nor did they cease afterwards." But when two of the new seers or prophets began to prophesy with the spirit taken from Moses, Joshua, the son of Nun, probably not having heard that they had been regularly ordained, exclaims, "My Lord Moses forbid them."

Here Moses is the Lord, as he probably was most of the time. It is very difficult to decide this question, as the uninitiated were not permitted to look into the ark, but at the risk of immediate death—the Jewish mysteries being deemed as sacred as the Egyptian, in which Moses was learned in each and every part, and knew the conditions for the manifestation of the spirit. Moses rebuked Joshua for being envious of the new mediums, and in a burst of generous imparting of the spirit for every one to profit withal, exclaimed, "Oh, that all the people might prophesy, and the Lord would give them his spirit!"

We shall see directly that this pious ejaculation was as narrow as a modern creed; but first we must hurry up with the dish of quails which the Lord sent to the hungry children who were crying in the remembrance of the Egyptian flesh-pots, and of the melons and cucumbers that would come into their minds—leeks, garlics and onions, also, producing rather a lively reminiscence even without the garnishing of "libations also of wine, flour tempered with oil, and a buck-goat for sin." But no sooner was there acceptance of the gift of quails as preferable to the manna, "When behold, the wrath of the Lord being provoked against the people, struck them with a very great plague."

Alas, Hebrew children! Don't cry any more over the lost mouthfuls of Egypt. Light food is best for body and soul. We, of choice, to-day, feed upon manna rather than upon the gross meats and "libations of wine." Neither do we accept the blasphemies and infidelities of a church which offer us the record of your wilderness life as "written with the finger of God." Augury by the ancient authority in the name of God may beget dinners of quails, and "libations also of wine," to-day, with an ignorant, unreasoning and credulous people; but no man, with fully an open vision, but seeks a higher quality of food than what the Jewish record can supply. Nor do we think the vengeful examples of the Hebrew Lord fit copies for the "sons and grandsons" in our Sunday and secular schools. Let us hope that the present advent will produce better books for our schools than the book of old Jewry.

There is now a heresy in the very holy of holies of the camp. "Miriam (called May in the *Vulgate*) and Aaron spoke against Moses, because of his wife, the Ethiopian, and they said: 'Hath the Lord spoken by Moses only? Hath he not also spoken to us in like manner?' and the Lord heard it and came down in the pillar of the cloud and stood in the door of the tabernacle, and calling to Moses and Aaron, said, 'Hear my words: if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream. But it is not so with my servant Moses, who is most faithful in all my house; for I speak to him mouth to mouth, and plainly, and not by riddles and figures, doth he see the Lord. Why, then, were you not afraid to speak ill of my servant Moses?' and being angry with them, he went away," leaving Miriam "white as snow in a leprosy" of fright, and scaring Aaron into a confession that they had done foolishly in supposing that the Lord would perform by them as by Moses, who had other gifts of mediumship.

Miriam was shut out of the camp seven days, and the heresy crushed out in its inception. This manifestation of the spirit to Aaron and Miriam was more than they could counterblast, notwithstanding the claim that the Lord had spoken by them as by Moses. The Lord had indeed spoken through Miriam on other occasions, for she was a prophetess in Israel, and poet laureate in the camp of her brother Moses. She sang his triumph over the Egyptians by sounding her timbrel in victorious strains to their Lord; but when she sought to make the Lord speak against the marriage of Moses, she found Jordan rather a hard road to travel, I believe.

This new wife, so distasteful to Miriam and Aaron, was the Ethiopian Tharbis who so gallantly proposed marriage to Moses from the besieged walls of her father's city, Moses agreeing to the proposals on condition that the town be given up, which was done, and the people cut off, as per Josephus.

It may have been the Ethiopian color of Tharbis that was objectionable; if so, it is to be regretted that she was not in Miriam's place when the Lord turned her as white as snow. We wish also that Miriam and Aaron had been permitted to prophesy agreeably to the proclamation of Moses when he exclaimed, "Oh, that all the people might prophesy, and that the Lord would give them his spirit!" But as soon as Miriam and Aaron begin to prophesy against Moses and Tharbis, there is at once domestic trouble, with a speedy interference of the Lord. Hence we see the centralizing system of Moses to make his own familiar spirit paramount to all others, and not to suffer other prophets to peep about and mutter in the name of the Lord; and hence, too, the casting out, by the hard process of stones, of all not regularly ordained through the mediumship of Moses, though his sister and brother escaped this mode of being silenced as untoward prophets.

The seventy additional prophets who had received of the spirit of Moses to speak in the name of the Lord, lacked spirit nevertheless to quiet the Hebrew camp; for the whole multitude continued their crying and murmuring against Moses and Aaron, saying, "Would God that we had died in Egypt, and would God we may die in this vast wilderness, and that the Lord may not bring us into this land."

Joshua and Caleb attempted to pacify the people with the promise of possessing their neighbor's land—the peculiar way of the chosen saints of loving their neighbors as themselves—by taking their lands and destroying the inhabitants thereof. This is a choice way of fillibustering in the name of the Lord, and nerving the arm of many a freebooter. "Only rebel not ye against the Lord, neither fear ye the people, *for they are bread for us.* All aid is gone from them; the Lord is with us, fear ye not."

This did not suffice, however, to increase the faith or the courage of the despairing camp. Again was kindled the wrath of the Lord, whose "glory appeared over the tabernacle of the covenant to all the children of Israel," and exclaimed, "How long will this people provoke me? how long will it be ere they believe me for all the signs I have showed among them? I will smite them with pestilence, and disinherit them. They shall not see the land I sware unto their fathers, and ye shall know my breach of promise," or, "ye shall know my revenge," as per *Vulgate*.

Moses replied that the Egyptians might hear of this change of mind and failure to fulfil the promises endorsed by so much hard swearing, and that he did not do, because he could not do as he had sworn; and therefore did he kill them in the wilderness. Moses entreated that the strength of the Lord might be "magnified as thou hast sworn." Moses prevails, "and the whole earth shall be filled with the glory of the Lord." But all the men who had seen his majesty and his signs in Egypt and in the wilderness, but were yet slow of heart to believe, "shall not see the land for which I swore to their fathers;" therefore all the men who had returned from the promised land discouraged, "were struck in the sight of the Lord." Those who remained unstruck were disposed to make amends for their murmuring, and said, "We are ready to go up to the place of which the Lord hath spoken;" but now the Lord is not ready, and the children, in their haste to bring forth works meet for repentance, rushed into battle, and were soundly drubbed by their neighbors, whose lands they would take without money and without price.

Again we have the tables served with "flour tempered with oil, libations also of wine, and a buck-goat for sin." Ah, Lords, bishops, and priests!—you have ever been partial to such tables as these, and the credulous and superstitious people in the name of the Lord. Let us hope that the modern outpouring of the spirit shall so enlighten the people that they will no longer be compelled to serve the tables of old time.

A man is found gathering sticks on the Sabbath day, "and the Lord said unto Moses, 'Let that man die; let all the multitude stone him without the camp;' and he died as the Lord commanded Moses." This was rather hard usage; so, after the Lord had given directions for fringes and blue ribbons for garments, a rebellion breaks out in the camp. "Korah, Datham and Abiram, with two hundred and fifty princes, gathered themselves together against Moses and Aaron, and said unto them, 'ye take too much upon you, seeing all the congregation are holy, and the Lord is among them; wherefore, then, lift ye yourselves above the congregation of the Lord. Is it a small matter to thee, that thou has brought us out of a land that flowed with milk and honey, to kill us in the desert, except thou rule also like a Lord over us?'"

This democratic treason was speedily crushed out. Moses and his Lord were too much for the rebels and their Lord. "The earth opened and swallowed all that appertained unto Korah." The rest all ran away, crying, "Lest the Lord swallow us up also." Those who escaped going "down alive into hell," by the opening of the earth, were now consumed by a fire which went out from the Lord. Then the wrath of the Lord went out in a plague and smote fourteen thousand seven hunded, after all had been sent "down alive into hell," and two hundred and fifty had been burnt above ground that appertained unto Korah. This plague was because "the children of Israel murmured against Moses and Aaron, saying, 'ye have killed the people of the Lord;'" but Moses proves that the Lord is on his side, by a plague that adds 14,700 to those sent "down alive into hell," to say nothing of those who were scorched by the bursting up of the flames while the trap-doors of the earth were yet open.

Happily such severe tests of mediumship are not required in our day. But, notwithstanding this purifying process of earth-opening, fire and plague, the children of Israel still insisted that Jordan was a hard road to travel; nor were they free of suspicion that Moses and Aaron and the seventy elders were doing them brown in the desert in the name of the Lord.

C. B. P.

TEMPTATIONS.

With brooding grief no longer blind,
This simple truth his soul discerned;
And well it were for all mankind
Had they the self-same lesson learned:
That it is not in the world abroad,
In the sight of men and the light of God,
That fierce temptations chiefly dwell;
But in the misanthropic cell,
Where the selfish passions are all enshrined,
And proudly worshipped by one darksome mind.

[T. B. REED.

Let us throw open the gates of philosophical investigation as widely and freely as Bacon threw open the gates of physical investigation. Let no one be frightened away from thinking. Let us not imagine we can put truth in jeopardy by examining, thinking and reasoning. Let us not feel ourselves bound to preserve methods and use forms of speech, merely because they rest on authority. For what we think, and say, and do, we are responsible to God, to conscience, and to truth. With our eyes fixed reverently and adoringly upon these eternal authorities, we need not fear that we shall go astray.—*Dr. Tappan's Treatise on the Will.*

PERSONAL ASSIMILATION.

It is a noticeable fact that people who live long together grow to look alike. We are such imitative and deceptive creatures, that unconsciously, in spite of ourselves, we imbibe the spirit and assume the characteristics of those with whom we come much in contact. You may even dislike a man; nevertheless, if you are much in his company you will soon be found copying the very gestures and tones of the voice which you hate.

Where sympathy exists between persons, this assimilation is all the more facile and thorough. We not only imitate habits and receive opinions, and eat of the same dishes, both material and spiritual with our daily associates; but there is an interpenetrating personality which flows from each to each, particles of John that are absorbed by Peter who is reabsorbed in return by his companion; and all these influences working upon the impressible spirit, and thence outward into the face and form, write in the expression a history of man's friendships, and report to us whether he has walked with saints or sinners, and loved beautiful or ugly souls.

The marriage relation, which makes, or should make, one flesh and one spirit of two united lovers, favors most of this assimilation. Even where dissatisfaction and differences exist the power to mutually mould and influence character remains. Be sure that day after day you shall grow to be like the wife you have chosen; and you, woman, assuming the yoke, know for a certainty that you become not the partner of this man's house and home only, but that his nobleness or meanness, his greatness or his grovelling, his high-toned character or his coarseness,

> "As the husband is, the wife is; thou art wedded to a clown,
> And the grossness of his nature shall have weight to drag thee down!"

What therefore behooves us is, to choose our companions, and above all, in marrying, to consult higher interests than social position and money. Poets have ceased to sing after marriage; it is because they have united themselves with consorts void of interior beauty and song. Women of rare and delicate qualities often grow uninteresting and common-place in the wedded state, having found unfit companions,—

> "All that's fine within them growing
> Coarse to sympathize with clay."

And so the pure face of the young man who has gentle sisters, is seen to fade and change, and grow dark and moody, and sensual, after he has learned to smoke, and taken to the society of loafers.—*Olive Branch.*

THE OTHER LIFE.

If a child had been born and spent all his life in the Mammoth Cave, how impossible would it be for him to comprehend the upper world! His parents might tell him of its life, and light, and beauty, and its sounds of joy; they might heap up the sand into mounds, and try to show him by pointing to stalactites, how grass, and flowers, and trees grow out of the ground, till at length, with laborious thinking, the child would fancy he had gained a true knowledge of the unknown land. And yet, though he longed to behold it, when the day came that he was to go forth, it would be with regret for the familiar crystals, and the rock-hewn rooms, and the quiet that reigned therein. But when he came up, some May morning, with ten thousand birds singing in the trees, and the heavens bright, and blue, and full of sunlight, and the wind blowing through the young leaves, all a-glitter with dew, and the landscape stretching away green and beautiful to the horizon, with what rapture would he gaze about him, and see how poor were all the fancyings and the interpretations which were made within the cave, of the things which grew and lived without; and how would he wonder that he could have regretted to leave the silence and the dreary darkness of his old abode! So, when we emerge from this cave of earth into that land where Spring growths are, and where is Summer, and not that miserable travestie which we call Summer here, how shall we wonder that we could have clung so fondly to this dark and barren life!

Beat on, then, O heart, and yearn for dying. I have drunk at many a fountain, but thirst came again; I have fed at many a bounteous table, but hunger returned; I have seen many bright and lovely things, but, while I gazed, their lustre faded. There is nothing here that can give me rest; but when I behold thee, O God, I shall be satisfied!—*Beecher.*

Under all circumstances of life, stand fast! Would you wish to live without a trial? Then you would wish to die but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water, and buffet the surges. If they wish to understand their true character—if you would know their whole strength, of what they are capable, throw them overboard—over with them! and if they are worth saving, they will swim ashore of themselves.

This country has the best materials for an army in a righteous cause, and the worst in a wicked one.—*Channing.*

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTAN, Editors.
LEWIS B. MONROE, Assistant Editor.

Principal Office,—No. 14 Bromfield Street, (up stairs,) Boston, Mass.
LEWIS B. MONROE, Business Agent.

New York Office,—At Munson's Bookstore, 5 Great Jones St.
S. B. BRITTAN, Agent.

Chicago Office,—At Higgins' Music Store 45 Lake St.
HIGGINS BROTHERS, Agents.

Buffalo Agent, - - - - - - - S. ALBRO.

SATURDAY, NOVEMBER 13, 1858.

HUME, THE MEDIUM.

The following interesting sketch is modified from one which appeared last week in the Springfield *Republican*. Personal interviews with Hume, in London and Paris, during his first visit to those cities, enable us to add some points to the *Republican's* candid, and in the main, correct article :

Hardly anything to be found in the pages of romance has more of the marvellous in it than the singular career of Daniel Dunlass Hume. When we remember that, but a few years ago, he was utterly poor and unknown, and that he has now a world wide notoriety; that he has been associated with crowned heads and nobles—the rich and titled and learned; and that he has just led to the altar a woman in a foreign country, of high position and immense wealth, we have a respectable romance already. But when, further than this, we recall the fact that he has won wealth, notoriety and a rich wife alike, by a power associated with spiritual existences; that he is regarded by multitudes of the high and low as little short of a miracle-worker, we have a romance beyond the scope of any of the world's literary dreamers.

Hume is not an American born. He was brought to this country an infant, from Scotland, his father settling in Norwich, Ct. There he was bred, his mother dying when he was quite young. His father, however, is still living. Early in his youth he was apprenticed to a tailor in Norwich, and it was during the latter part of his apprenticeship that his health so far failed him that he was obliged to leave his employer. Previous to this, however, he had become associated with Spiritualism, and had been developed as a very marvellous medium.

On leaving his trade, he went almost immediately to Springfield, Mass. He was entirely without money, having literally nothing but what he wore upon his back. At this time Springfield was quite a centre of spiritual influences, and the famous medium Gordon was there. Having not where to lay his head, Hume found Gordon on the Hill, and was taken by him into a spiritual circle where Mr. Rufus Elmer of that city met him. Mr. Elmer invited the poor tailor home with him, and became so greatly interested in his wonderful powers that he made him the offer of a free home at his house on Bliss street, so long as he might be disposed to remain in it. He chose to remain for about a year. In the meantime he devoted himself to no business, but occupied himself in the circles elsewhere. There were great stories of the marvels he performed while here, in circulation at the time, and many of the "solid men" of the city had the honor of riding tables that were lifted and tumbled about by the stress of his mysterious power. It may be stated here that he was in the possession of his whole power when he arrived in Springfield, that it did not increase while there, and that the wonders wrought by him abroad have never exceeded those witnessed by his Springfield acquaintances.

Among those who were witnesses of the wonders wrought by his hand, or in his presence, was F. C. Andreau, printer, an excellent young man,—a native of the island of Minorca, and now a resident there. Mr. Andreau became a thorough convert to the genuineness of the manifestations, and the honesty of Hume, and communicated the result of his observations to the public. He was himself sensibly touched by invisible hands; the floor, chairs, table, &c., shook as if an earthquake were shaking them; bells were passed from hand to hand, &c., &c. Hume visited other localities. Beacon Hill in Boston opened its doors to him, and handsome sums of money were presented to him. It was current at the time that rich men gave him liberty to draw upon them at any time; but we judge from some of the private letters he wrote while abroad that he was not disposed to avail himself of offers of this character.

At last, he either tired of Springfield, or his mode of life, and we next find him in New York, engaged in the study of medicine in the office of the celebrated homœopathist, Dr. Gray.

After a time his health failed him again; and he was recommended by some of his New York friends to take a voyage to Europe, for which purpose they offered to furnish him means. He accepted their kind proposition and sailed from Boston in the steamer of the 11th of April, 1858. Landing at Liverpool he proceeded at once to London and took lodgings at Cox's Hotel, Jermyn street. Mr. Cox, to whom he had a letter of introduction, had previously become interested in the phenomena of Spiritualism through the mediumship of Mrs. Hayden, whose first visit to Europe was prior to this date. In England he had interviews with some of the greatest men of the kingdom, at the residences of many of whom he gave exhibitions of his wonderful powers. He applied to Mr. Buchanan, then Minister to England, for an introduction to the Queen, but his application was not favorably received. Through a member of Parliament, however, he was promised an interview with Her Majesty, and had actually purchased a court dress for the occasion; but through some informality the opportunity was missed.

He spent some three months in the English metropolis, and during that time made the acquaintance of Mr. Rymer, a wealthy gentleman of Ealing, near London, who supplied him with pecuniary means to visit the continent. He went to Paris in July, in company with, and nominally as the tutor of a son of Mr. Rymer. After two months in this city he was invited by some American gentlemen, residents in Florence, to accompany them to Italy. In Florence he gave *scances* to several prominent personages; and among them to Hiram Powers the sculptor, who became convinced that Hume's claims to extraordinary gifts were founded in truth. He subsequently visited Naples and Rome. A private letter dated at the latter city April 28, 1856, is intensely interesting. It is addressed to a friend in Springfield. We here transcribe it :—

"I have so much news that I hardly know where to begin. I think I will give you the last first. I have joined the Roman Catholic church. Now do not think I have taken leave of my senses. I never in my life was so perfectly calm and collected, nor did I ever consider so well before taking any step. I had nothing to gain, but everything to lose, for, of course, I could no longer be a medium, and I knew all my old friends would forsake me. I did so because my reason was perfectly satisfied that as Spiritualism is taught in America, it is only another name for absurdity; and you know how often falsities are received. As soon as my mind decided this, I was at a loss to know what to accept. After due consideration, I have adopted the doctrine taught by the Catholic church, and I am perfectly happy.

"I was at a loss to know what to do. I felt that I was again thrown on the world, without money and in a foreign land; but God has been most mindful of me. I have everything supplied me to finish my medical studies in France. The first year I shall enter a university to study Latin and French, and the next year I begin my medical studies.

"I lost my power as a medium on the 10th of February last, but *it was promised to return in a year*.. At that time I was in a great deal of trouble, for I could not see what was to become of me. Just as I was about giving way to despair, a Polish nobleman made me the offer of a home with him, and I accepted. When I joined the church, which was on the 27th of March, I felt that, as I could no longer be a medium, this might make a difference in his feelings towards me; so I wrote a letter, saying I would return to America, and endeavor to finish my studies, but the reply was that I must not think of America, as every opportunity would be granted me in France, and he would bear all expenses. My dear boy, I cannot tell you what my feelings were—I was so completely overcome, and it seemed such a providence of God's mercy. You know how I have been knocked about in the world, and sometimes have suffered, but now all seems bright, and I may yet become a great man. * * * I spent five months in Florence, four weeks in Naples, and now we have been here four weeks. * * * We leave Rome in a few days for Paris; but as we travel by land we will be two or three weeks in getting there. At my confirmation, I took a new name—that of Francis. The nobleman that I am with was my godfather."

Of Hume's introduction to French society, we have no particulars. It was doubtless through his friend, the nobleman. We only know that he became the lion of the city, and that somehow he got over his notion of not being a medium any more. Whether he was granted an "indulgence" or not, we cannot tell. It is enough to know that in the highest circles—in that even which embraced the Emperor, he was at home, and that money was showered upon him at every hand. We rather think, too, that medical studies did not engage him much. At last he took it into his head to return to America. He came for the purpose of getting his sister, a girl fourteen or fifteen years old, whom he wished to have educated in Paris. While here he used his money somewhat magnificently, buying a farm for his uncle in New Jersey, and giving him a deed of it.

On his return to Europe, he was received with open arms. In a letter dated at Biarritz, Sept. 16, 1857, he wrote to his Springfield friends as follows :—

"I have not had time to repose myself after my voyage, for as soon as the emperor heard of my return, I was telegraphed for at once, to go to Fontainebleau, where the court then was, with the king of Bavaria. On my return to Paris, I was advised to go into Germany to take the waters of Baden Baden. I spent there five weeks, and became acquainted with the king of Wurtemberg and many other great persons, and then returned to Paris (hoping to have a week of quiet, for I knew the court was at Biarritz, and wished to get time to write my letters,) when on the very night of my arrival, came a dispatch which obliged me at once to join the court here."

In this letter he speaks of "Christine," his sister. He says that at present she is on a visit to the Princess de Beaurean, at her castle. She is getting along well with her French and It was among these aristocratic associations that he became acquainted with his wife—a very rich Russian lady, sister of the Count Koucheleff. What may appear singular to our readers, is the fact that no objections to the union appear to have been made by the lady's friends. Alexander Dumas, the celebrated novelist, made a special tour into Russia for the purpose of acting as Hume's groomsman. As Dumas has given to the public his story of the affair, we copy a portion of it. It is a decidedly Frenchy piece of composition :—

"On seeing me enter, the Count and Countess Koucheleff rose, came to meet me, conducted me to an arm-chair, and then sat down, one on my right, the other on my left. 'M. Dumas,' said the Count to me, we have observed how fatigued you were when going away at 2 o'clock in the morning.' 'I confess to you, Count,' I replied, 'that it quite deranges my habits.' 'Well,' said the Countess, 'henceforth we shall suffer you to go at midnight.' 'It is very easy to say so, Countess.' 'What could I do?' 'It must, however, be attempted, but on one condition,' said the Count. 'What?' The Countess undertook to answer—'That you come with us to St. Petersburg.' I bounded, the thing seemed to me so foolish. 'Caper, frisk,' said the Countess, 'yet we confidently expect you.' 'But it is impossible, Countess.' 'How impossible?' asked the Count. 'Undoubtedly.' 'You must set out next Tuesday—that is to say in five days.' * * * * *

"'Countess,' said I to her, I require three days to decide,' 'I give you three minutes,' said she. 'Either we will refuse our sister to M. Hume or you shall be his groomsman.' I rose, went on the balcony, and deliberated. I remembered that my resolution had already been formed to set out for Greece, Asia Minor, Syria and Egypt; considered that Mazeline, the ship-builder, demanded five months to finish our vessel; still thought that under the circumstances, nothing could be more interesting than a journey through Russia. I reflected that the readers of Monte Christo, being my especial friends, would accept what I should give them, quite certain that I would do all I possibly could not to alienate them. I thought at last all this mere madness; and this was, I much fear, the reflection which determined me. After two minutes and a half I returned to the Countess.' 'Well,' she inquired of me. 'Well, Countess,' I responded, 'I depart with you.' The Count warmly pressed my hand. Hume embraced me. And this is how, dear readers, I set out. Behold me already at St. Petersburg."

The newspapers have stated that Hume married with the understanding that his Spiritualism was to be stopped off, but we believe the Russian royal family have had a specimen of his powers.

So here, in the enjoyment of his honeymoon, we leave him.

Hume is not a man of remarkable mental endowments, nor has he received more than the rudiments of an English education. He is a pleasant, companionable, tolerably good looking person, of medium height, light complexion, rather frail, and of decidedly nervous temperament. He has, as we have said, a father still living in Norwich, but whether he has made any provision for him we have not learned. That his career will furnish material for novels and dramas, there is no doubt. It is one of the marvels of the age.

One of the Teachers.—The editor of the *Christian Index*, (Baptist) says the idea that a man gravitates in the future life to a position indicated by his *character* not by his *profession*, "is too deep" for him; he "shall need a medium to explain." The notion that those who profess faith in church dogmas, be their characters what they may, will go straight to heaven, he finds sufficiently *shallow* for his acceptance.

F. L. Wadsworth.—A letter from this gentleman dated at Bristol, Wis., Nov. 2d, states that he had delivered twenty-six public lectures in the twenty-seven days immediately preceding. Another evidence of the way Spiritualism is "dying out."

CLAIRVOYANCE AND THE EPIDEMIC.

The *Spiritualiste de la Nouvelle Orleans* in an able article on the pretensions of "scientific" medical practitioners as opposed to manifest facts in clairvoyance and mesmerism makes some interesting and instructive statements which we here translate in part :

The yellow fever is more easy to treat than many other maladies, but it is necessary to meet it with the most assiduous nursing, not with quinine. Witness those devoted women, here as well as in the West Indies, who save nearly all under their care when "science" does not interfere with her homicidical theories. Witness the clairvoyants who cure nearly every case where the sufferer is not already beyond cure. But it is not in the books of the savans that they find the means; they receive their inspirations, often, perhaps always, from the invisible world, in the existence of which science has as yet but little faith.

In this time of the epidemic every kind-hearted man is more or less a physician, and this furnishes magnetizers an opportunity to make suggestions. For instance, nurses do not generally know anything of making passes or of frictionizing the sick, from the fact that the doctors attach not sufficient importance to give any instructions in such matters. It is much to be regretted that these gentlemen should not be familiar with the practice of magnetism; they would know that friction or rubbing is a powerful auxiliary, and that the mode of appliance is not an indifferent matter. Hippocrates has said the same.

* * * * *

If doctors practiced magnetism they would become acquainted with very many things which are now hidden from them for ear of wounding their "dignity." Thus :

A child was taken with fever. The doctor was sent for and returned word that he could not call till the morrow. The mother of the child was entranced the same evening and said : "My child's fever may be dispelled by giving it lemon juice mixed with coffee."

"But," it was observed, "the doctor will come in the morning."

"No, he will not come; a gentleman will come for him, and will tell me to give the patient a white powder."

"What is the powder?"

"I do not know."

Several were named over, and at the word *quinine :* "Yes, that is it; but it must not be given the child; he has taken some at a former time and it is that which causes his deafness."

The next day the expected physician sent one of his friends—the gentleman to whom the clairvoyant had referred—who prescribed quinine. The prescription of the mother was followed and the child became well.

Another child was about to be treated with quinine; but first his friends consulted a clairvoyant by means of one of the child's garments. The clairvoyant said that the child had taken cold, and that the fever proceeded from irritation of the stomach and intestines. She recommended chicken broth and bathing. She was then told that the physician had ordered quinine (science was going to attack the symptom not the disease.) The clairvoyant replied that if they gave that medicine they ran the risk of bringing on a bad fever. But the family had full confidence in the physician, and the quinine prevailed. Not long after, however, the physician becoming ceed as he chose. He brought a medical friend, who directed the quinine to be stopped, and prescribed chicken broth and baths (exactly what the clairvoyant had ordered the first day.) The clairvoyant was again consulted, when she said simply : "This one knows more about it than the other; the disease is arrested, but the convalescence will be slow." The poor child was six weeks in recovering.

O physicians! we willingly concede that you do what you can, and that you act in good faith, for the same misfortunes which visit your clients attack also if our families; but you might do much better if you were not blinded by your "scientific" prejudices. Your failures in the epidemic that is sweeping across us, and the happy results, comparatively so numerous, obtained by women without instruction—do they not show you that you that you are in a false path! The clairvoyants judging better of the state of a sick person from a simple garment and with closed eyes, than you after examining the tongue and pulse; the surprising cures which they effect after you have tried in vain all your resources (too often alas! to aggravate the evil)—does not all this show you that above your art is something which you should reach?

In the name of the public health of which you are the guardians we would ask you to remember your predecessors who after having long rejected the idea of emetics and vaccination, finally adopted both these agents and have without question found them the means of curing and preventing many evils. We would urge you to avail yourselves of the truths revealed by magnetism and Spiritualism, and we have no doubt that you will draw from them powerful instrumentalities for good. Perhaps your professional visits will count less in number as a result; but you will be happier, as will your patients.

Dr. and Mrs. Hatch.—The differences between Cora Hatch and the Doctor, to which we alluded a few weeks since, were by mutual agreement submitted to arbitrators, with the agreement of both parties to abide by the result. We learn that the arbitration results in a decision that the parties should remain separate; and a certain pecuniary amount in question should be rendered to Mrs. Hatch.

We believe that the eminent gentlemen to whom the question, so momentous in more aspects than one, was submitted, have not come to such a conclusion without the most patient and impartial deliberation; and though their verdict has no legal force, it is to be hoped for the sake of both parties, and the public as well, that the matter is forever settled. Such things are, viewed in any light, extremely painful. We can only trust that a higher Providence will over-rule all for good.

It is extraordinary how many defects we can discern in a friend after we have quarrelled with him. The same remark applies to a woman after she has rejected us.

And the same freak of human nature has shown itself in some *quasi* Spiritualists. They have joined the ranks with an eye to fame or fortune; and when their selfish ambition has been baffled, they have suddenly discovered that Spiritualism "wasn't what it was cracked up to be." *Vide* some of the public "exposers."

Postponement.—The Harmonial Colony Convention announced to meet in Worcester Nov. 17th, is postponed to Dec. 26th 1858, at the same place.

LET US SEE.

In Spiritual literature and among the public exponents of the spiritual philosophy, we frequently hear and see the demand made for scientific men to investigate the external phenomena whence we start to reach the Spiritualistic conclusion. But this has always seemed to us inconsiderate. For instance, what special fitness or qualification to undertake such a work do they evince?

They shut their eyes to what we know to be the discovery of a new world.

The spiritual phenomena lie beyond the horizon of the so-called scientific world, and so-called scientific men unwilling, to study so new a subject, and unable to confess their ignorance on any subject, they absurdly try to dispose of it by the nominative "delusion" or "superstition."

But let us cite what the annals of discovery report on this subject. With the utmost respect for science and scientific men, we cannot be blind to the fact that they have steadily, persistently, and often recklessly, denounced and opposed the introduction of some of the clearest and most important truths, which now form the stereotyped phrases of the text-books. Men of science have repeatedly and collectively desired facts easy of verification, and have persisted in the denial instead of attempting the verification. They have rejected doctrines having evidence the most conclusive, and rejected them because these doctrines contradicted others having no evidence at all. All the engineers of England scornfully rejected Stephenson's idea of locomotive traveling, even when a locomotive was daily at work. Dr. Elliotson was ridiculed and abused for employing the stethoscope which is now in the hands of every village apothecary.

Even in cases of simple matter of observation, the observer runs great risk of hearing a sneering denial on all sides, if the observation happens to be one not obviously fitting in with the observations already known or supposed. Dr. Martin Barry observed the entrance of the spermatozoon into the ovum. He published his observation and all Europe cried out that he had seen no such thing; the fault was sometimes laid on his microscope, sometimes on his powers as an observer; the possibility of his having seen what he described was point-blank denied. Suddenly in Dublin and Germany observers announced confirmations of what he had said; but Bischoff—the classic authority on all matters of embryology—published a refutation of these observations, but in the very same year he published his confirmation of what he had previously refuted. This case was instructive, for it was simply and purely the denial of a new fact, which carried with it no plausible air; while hundreds of fictions are daily credited and daily repeated because they are plausible. An eminent authority says : "We could give examples of facts current even among the most illustrious scientific circles which have not a tittle of direct and positive evidence, and which dissolve at the first test."

Is it not absurd then, that we should insist upon handing our facts and beliefs over to the natural experimentalist? No less absurd than that we should insist upon coming within the tests of the chemists' crucible, or the Athanasian creed.

Our business is to teach the world, that the endowment of scientific men may be easily dispensed with in all matters except those of purely natural material form, we must look to the super-rationalist, and not the naturalist, for the proofs and advance of our philosophy. Rill.

HEREAFTER.

We live on the [illegible]
Of this beautiful house of God,
Under his wide-arched wisdom,
And his circumfluent affection;
But our simple feet shall climb
Out of the tombs of time,
By the wonderful ladder of Jacob
Into the sacred chambers;—
Shall ascend by the golden ladder,
Of the good deeds we have done,
To the loveliness of Venus,
And the glory of the sun.

F. W.

"Mother, I am Weary."

A correspondent of the Elmira *Republican* says that in a recent trip over the Erie road, an incident occurred that touched every beholder's heart with pity. A comparatively young lady, dressed in deep mourning—her husband having recently died—was travelling southward, having in her care and keeping a young daughter of some six years. The little girl was mild-eyed as an autumnal sky, and as fragile as the hyacinth; her emaciated fingers as delicate and transparent as the pearls of Ceylon. Touchingly beautiful was the affection of her heart for the mother, whose solicitude for the daughter's comfort was unceasingly manifested. Looking ever and anon from the car-window, she turned to her mother, saying—"Mother, I am weary; when shall we get home?"

After a time she fell into a gentle slumber, and awaking suddenly, a radiant smile o'erspreading her features, she exclaimed, pointing upward—"Mother, there's papa!—home at last!" and expired.

[The above incident has suggested the theme for some stanzas by Mrs. S. E. Daws, which have been set to appropriate music and published by Higgins Brothers, of Chicago.]

The Age of Agitation.—*Life Illustrated* in commencing a new Volume, opens with the following paragraph :

The age of universal agitation is about to dawn. The enlightened nations of the earth have, in the progress of human development, almost arrived at that period when all the landmarks of truths must be subjected to a more rigid scrutiny than the world has ever witnessed. Venerable systems and hallowed dogmas must be sifted from their accompanying errors and new systems must be established. All of the problems in sociology, all of the tenets in theology, all of the relations of domestic life, and all of the dogmas in jurisprudence, are to be reduced to and based upon their primary premises—the laws of nature—or be overthrown and discarded.

First Rate Notice.—The *Granite State Register*, an opposer of Spiritualism, gives Grimes the following "first rate notice" in compliment for his lectures in Nashua :

"'Prof.' J. Stanley Grimes has been haranguing to dyspeptic audiences, in this city, for several nights, at the City Hall. Grimes is a wag; Grimes is a Yankee; Grimes is an anti-spiritual dispensationist; and Grimes is an arrant and impudent humbug."

Death of a Prominent Socialist.—Mr. John Allen, for many years one of the most efficient and earnest workers in the cause of constructive Socialism, and at one time connected with the experiment at Brook Farm in this State, died recently at the West. Mr. Allen was a native of New England, and originally minister of the Universalist denomination.

Catharine Crowe says, "Spirit, freed from matter, must move with the rapidity of thought;—in short, a spirit must be where its thoughts and affections are."

If you destroy moral freedom, you destroy the very essence of virtue.

Correspondence.

Spiritualism in the West.

Battle Creek, Mich., Oct. 20, 1858.

Dear Age:—It is evening-time;—soft winds blow dreamily from the southward, and the atmosphere bears that hazy appearance peculiar to Indian Summer,—a befitting time, truly, for angel-communion. I am a Spiritualist. Facts and evidences, appealing to my physical senses and inner consciousness, made me such. Belief is not meritorious. Sufficient evidence compels it. Would that others, the *world*, even, might see and be convinced of the present Ministry of Angels! Aching hearts call for it,—Humanity groaning for redemption, needs it,—Infidelity demands it in demonstration of immortality.

PROSPECTS.

From the far West—from every portion of the Father's Vineyard, good news greets us. The old worm-eaten, theologic theories of the past, are giving place to living inspirations of the present. Traditions begotten in India and Egypt, and cradled in Central Asia, are passing away with a "great noise," while angel hosts are inflowing their own divine thoughts to gladden earth's inhabitants. Nearly every hamlet has its media—every village its hall set apart for lectures upon the Harmonial Philosophy; and in several localities the friends of human progress are erecting elegant church edifices. Such is the case in Sturgis, Mich. Their building is of brick, and will soon be splendidly finished and dedicated to the worship of the one living and true God—not of "Israel," merely, but of all peoples, countries, worlds, and systems of worlds. It is to be a "Free Church," based upon the platform of the Fatherhood of God, the brotherhood of man, and the sisterhood of woman, and to be called the "*Harmonial Temple.*"

BATTLE CREEK, MICHIGAN.

Here we have the largest congregation in the place—regular and eloquent speaking—excellent singing, and a great degree of moral enthusiasm. There had existed here for years a "Quaker Church" and a "Universalist Society,"—just the soil for Spiritualism. Nearly all of the "Friends" and Universalists in this vicinity, with their former talented pastor, Rev. J. P. Averill, have become Spiritualists, or "Progressionists." Names are but sounds. They are independent men, unshackled by creeds, unawed by priests or denominational bulls.

THE "GIANT."

A while since our conservative churchmen became alarmed at the rapid spread of what they termed the "spiritual delusion," and resolved to make one grand onslaught, which they did in the person of that tongue-valiant captain—*President Mahan!* The effort proved worse than a failure. His style was so low, coarse, and abusive, that the better portion of his friends were disgusted, expressing deep regret that a clergyman should stoop to ridicule and vulgar story-telling, while treating upon the grand and momentous subject of Immortality!

The next Sunday Bro. J. P. Averill exposed his villanous slanders and falsehoods, and during the week, Pres. Mahan, together with the clergy of Battle Creek, were challenged to meet Joel Tiffany in an oral discussion upon the merits of *Spiritualism*. Here follows a true copy of the challenge, as given and printed in the Battle Creek *Journal* :

PRESIDENT MAHAN CHALLENGED.

Messrs. Editors :—We perused with interest that portion of President Mahan's late letter in the *Journal*, touching a proposed controversy upon the "Harmonial Philosophy."

Paul disputed face to face with the Jews in their Synagogues, and the Stoics and Epicureans at Athens—Jesus, at the early age of twelve, met in disputation the "doctors of the law" in the Temple. The Protestant Reformation is a living monument to the worth of free, open, public discussion on points of religious faith. "Peace, if possible, but *truth at all hazards*," was a reply of Luther, the intrepid Saxon Reformer.

Accordingly, we, the undersigned, are duly authorized to say that Joel Tiffany, Esq., of New York, is not only willing, but anxious to meet President Mahan, or any clergyman of Battle Creek, in an oral debate upon the merits of Spiritualism, in its philosophical and Biblical aspects. Said discussion to continue at least five days and evenings; expense of hall being paid by the Spiritualists. If this challenge be not manfully accepted, a discriminating public will need no astrologer to divine the cause.

Chas. Merritt, H. P. Penniman, John Barbour, James J. Watts, C. Mason, Jeremian Brown, Stillman Morton, E. R. Wattles, E. C. Manchester, Peter Saxe.

This challenge has not been accepted. The clergy dare not accept it. They stand in "coward's castles" to misrepresent and slander the reformers of the age. They fear to meet Spiritualists on a free platform face to face. They lack confidence both in their theology and ability to defend it. Their forte is talking to young school girls—as Paul says, "leading captive silly women," and frightening the unthinking with death-bed scenes, devils, and hells of heathen invention.

THE EFFECT.

Immediately after Prof. Mahan left, we procured about forty new subscribers for the *Spiritual Age*, between twenty and thirty for *Tiffany's Monthly*, and several for the *Banner of Light*. Our Sunday audiences were never so large and enthusiastic as at present. The President gave our cause such an impetus, that we recommend Spiritualists everywhere to secure his services, for he admits the facts—the reality of the phenomenal facts as claimed by believers in spirit-communion; and as for his falsehoods, you can correct them; his vulgarities you can overlook; his proclivities to blackguardism pity; and his slanders, however base or virulent, you can expose; and then, as true aspirational and harmonial men, you can and will pray for his conversion, for certainly he needs a "renewed heart."

TIFFANY AND MAHAN.

In a public discussion once held between the above-named individuals, it was universally admitted by the unprejudiced that the President was completely worsted. His pretended facts were so critically cross-examined, and his sophistries unmasked, that he speedily beat an ill-ill-tempered retreat. Since this he has not manifested the most amiable or Christian disposition towards his opponent. While delivering his course of lectures against Spiritualism, (he repeats the same course everywhere,) he made certain statements relative to Mr. Tiffany's family—the mediumship of his daughters, their deception in ringing bells, improper conduct in the dark, &c. The following is a copy of Bro. Tiffany's letter sent Mahan, read in public and forwarded to the Battle Creek *Journal* for publication:

Rev. Asa Mahan,—Sir :—I take this method of pronouncing such statements in every particular—including the mediumship of any of my daughters—an unmitigated *falsehood*; and I believe it to be on your part a *wilful* and *malicious one*. I do not wish to accuse unjustly. I will give you a reasonable time to exculpate yourself. But if you do not do it, then I will publish you to the world as an *infamous* and *wilful slanderer!* You can talk of me and my character as infamously as you please, without my notice; but you must not meddle with the reputation of my family. I am bound to protect them, and shall do it. I have heard much of falsehood and misrepresentation said to come from your lips. If I hear more, I shall undertake the unpleasant task of setting *your character* before the world in its true light.

Yours, Joel Tiffany.

NOT SATISFIED.

The evangelical denominations, not satisfied with the fruits of Pres. Mahan's labors, and seeing the "delusion" still increasing, resolved, after prayerful consultation, to make another attempt. In this crusade the Rev. Mr. Jones (Presbyterian) was to be "first manager"—secret adviser—and do the praying, after the most solemn New England fashion; while the Rev. Mr. Brown, of the Dutch Reformed Church, was to fire the little guns. Pop, pop, pop! they went, for eight weary Sundays. Finally the smoke and gas cleared away—and lo! the sun shone, the stars glistened,—*Spiritualism lived!*

This Rev. Mr. Brown recently came from Philadelphia,—is a man of small calibre, but bigoted, self-conceited and egotistic. He declares that he will "go through fire and smoke to put down Spiritualism." By the way, he is not so responsible as Mahan, for so much was not originally given him. His style was a slight improvement on the President's, though quite too coarse and denunciatory for the gentleman or Christian. He termed Spiritualists "miserable dupes," "silly fools," and "depraved theorists,"—classed Universalists, Unitarians, Infidels and Spiritualists together, calling them the "dregs of society,"—accused them of "licentiousness," "deception," "lying," "murder," and all kinds of sin. He appealed to the prejudices of Sectarists—abused the Quakers—extolled John Calvin—dealt in flippant assertions, cavillings, such as Hottentots employ against Christians, and closed with a whining appeal for everybody to come and look through the antiquated goggles of his own Judaistic theology.

Mr. Brown was ably reviewed by our speaker several times, and the last evening from the following inspired language: "Though thou shouldst bray a fool in a mortar, * * * with a pestle, yet will not his foolishness depart from him."—Prov. 27: 22.

THE FUTURE.

Bright, all bright—only thorns enough to help us the better to appreciate the roses. Zion is putting on her beautiful spiritual garments; angels are flying in the midst of Heaven, preaching the everlasting gospel of progression—eternal progression for universal humanity. Our redemption draweth nigh. Edgar.

A Dash or Two.

FRIEND BRITTAN:—Who is "Brother Bundy," that has been holding protracted meetings somewhere?—(Adventist, I think, from the conversation.) I met him in the cars this morning near Worcester, and mistook him for you. I advanced, and inquired if "this was not Professor Brittan?"

The man replied with a scowl, "What name?"

"Brittan," I responded.

"No," said he; when his companion remarked, "This is Brother Bundy."

"Ah, you remind me very much of Prof. B."

"He is a Spiritualist, is he not?"

"Yes."

"I am very glad I am not he, if that is the case.?"

"And so am I, if that is any satisfaction to you. But it is rather singular that while your face reminds me so much of him, your speech should remind me so strongly of a class I once read of that 'thanked God they were not as other men.'"

This incident reminds me of one that occurred on the Hudson river last fall. I was in conversation with a physician from Canada West, upon the subject af spiritual intercourse, when a person who was listening at some little distance (for we were talking in an undertone,) thrust in some inquiry, not because he wanted a reply, but because he wanted an opportunity of saying "he believed it was all of the Devil, as he never got anything but lies,—he knew all about it, for he had examined the thing a whole year."

I looked up at him and calmly replied "that I thought he had acquired his education early, as I had studied the thing for the last eight years and had not got over my A. B. C.'s yet; but one thing I had learned—that every man brings about him just such spirits as he has an affinity for. All I can say in your case is, that you are rather unfortunate; your experience and mine do not happen to correspond."

Please accept my best respects, and believe me ever, fraternally yours,

A. N. S.

Union University Association.

A few friends of the Spiritual cause having met at the house of Prof. L. D. Otis, the 16th of last month, the Professor proposed and dictated a plan to form a Union University Association, and spoke in very impressive terms, showing clearly the need of such an institution at the present time, with the lasting benefits for the generations to come, and earnestly desired that all present would assist in establishing an institution where the true principles of knowledge, health, and harmony, would be taught; closing with the fullest assurance of complete success. Time will fail me to give you a full acccount of this interesting meeting; but for the information of the friends of reform, I will give you the leading features of the constitution under which subscriptions are solicited, and under which the association will organize and probably proceed.

In the management of the association there shall be perfect equality of the sexes, and there shall ever be at least two-fifths of the Board of Trustees composed of females. In location and management of this school, in every stock vote one dollar shall give one vote; and gifts to the association shall be considered as unrepresented stock for which no vote shall be cast. No directors shall ever cast a greater number of votes than the number of dollars paid in, except upon proxy. As fast as the five year membership and life membership shall expire their proxies shall also expire and their stock shall become a part of the unrepresented stock of the association, and pro-rata the property of the directors.

The Board of Trustees shall consist of thirteen directors to be chosen annually upon the first Monday of July.

Objects of the association:—To educate children morally, mentally and physically, and make free thinking, free speaking, free acting men and women, leaving them to adopt or reject our views as Spiritualists and free to adopt or reject any other, teaching them to do right, which shall comprehend our whole system of government.

Aims of education.—1st, Physical—in purity to teach children to know themselves and in that knowledge to act. 2d, mental—to educate children to be *something* and to educate them to the highest plane of development in that progression to which their physical natures and tastes shall lead them.

Subscription books have been opened and several hundred dollars have already been subscribed and the work goes bravely on.

LOWELL, Nov. 4th, 1858. J. W PLUMMER.

Auburn and Central New York.

A paragraph from Uriah Clark, editor of the *Spiritual Clarion*:

"A true harmonic Spiritualism is making broad advances in the model little city of Auburn, and throughout this entire region. We need a score of efficient laborers who can help our little editorial corps in the vast pioneer field. Auburn may serve as an illustration of many other large towns in our State. We have at least a hundred families of outright Spiritualists. Most of the Spiritual publications are well patronized. There are several *Telegraphs* taken. F. Goodrich recently raised a club of twenty subscribers for *Tiffany's Monthly*. He is now engaged raising the same number for the *Spiritual Age*; and the *Spiritual Clarion* has about sixty names on its subscription book for this city. Mrs. Clark is just now pressed with numerous calls, and seems working out a good mission. Miss Mary Jane King, our assistant, a young woman eighteen years old, has been drawn before the public as a trance-speaking medium of peculiar brilliancy and pathos, though she is wholly disinclined to public life. 'The cry is, still they come!'"

Boston and Vicinity.

MRS. HYZER AT THE MELODEON.—The lecture of Mrs. Hyzer on Sunday afternoon, was devoted to the advocacy of Spiritualism as an affectional religion, as educating the heart and therefore calculated to lead men to a better, a purer life. There is fault in that theory which addresses the intellect alone, however bright and dazzling. We want that which the angels bring us—quickening our affectional impulses to loving ministrations to the mourning and oppreesed,—to a worship of God which manifests itself in active charity to the neighbor.

In the evening she spoke of the march of progress in the past and present, showing how every step had been contended against by conservatism and bigotry, but nevertheless the march had been onward. So would it be with the cause of spiritual truth.

Previous to, and at the close of the lectures, appropriate poetic impromptus were given, with improvised music and melodeon accompaniment. Mrs. Hyzer will speak next Sunday.

GONE TO A HIGHER SPHERE.—It has pleased the Divine Ruler to open the gates of a higher existence to Mrs. LOUISA M. FESSENDEN, of this city, after she had served in the earth-life for forty-three years. Mrs. Fessenden was to the poor and suffering a ministering angel while yet in the form; she will not cease to be so now she has laid by those garments which impeded the free flight of her spirit. Especially do we believe her sympathies will, next to her immediate loved ones, be near that Harmonial Band of which she has been a most active as she was a deeply beloved member.

THE BENEFIT.—An inclement storm on Thursday evening of last week interfered with the success of the meeting for the benefit of the poor; nevertheless there was an audience of some four hundred present, and something toward a hundred dollars will be realized for the benefit of the poor—to be distributed under the direction of the Ladies' Harmonial Band. We would remind our readers in this connection of the levee which comes off on Thursday evening of this week at Union Hall.

PULPIT COQUETRY.—The Boston *Congregationalist* exposes the custom of giving mere complimentary calls to clergymen, which seems to have recently come in vogue, and which it aptly designates as "pulpit coquetry." It seems that there are some clergymen who solicit calls and *electioneer* for them from societies over which they have no intention to settle, but as a means of getting themselves before the public, and showing that they are in demand; and churches extend calls with the understanding that they will not be accepted, but are merely complimentary. The *Congregationalist* tells of a society that got caught in this way. The complimentary call was unexpectedly accepted, and when the Council came to ordain their new minister they were told that very many of the congregation voted for him with the understanding that he would not accept. The declaration placed both parties in an awkward position.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Nov. 5th.

Question:—"What are the causes and conditions of these phenomena, and the reasons for and against the supposition that they are produced by spirits?"

Dr. ORTON said: This question has engaged our time for several sessions, and thus far, in its specific form, has received little attention. It calls for the causes of certain phenomena, the conditions necessary to produce them, and the reasons for supposing them spiritual. For the present we will assume that they are produced by spirits, and pass to a consideration of the conditions on which they depend. These, in a great degree, are still unfathomed. We know, generally, that the ability to come in rapport with the spirit-world is not depending on intellectual growth or moral development. It would seem to hinge primarily on a certain physical conformation, the exact nature of which we do not understand. This is particularly true in mediums for physical manifestations; and the *modus operandi*, in all that class of phenomena produced by the involuntary motions of the medium, is not wholly beyond our analysis. Take, for instance, the phenomenon of writing. We move our fingers by an effort of the will, sending down the force, by whatever name called, over the nerves, and thus securing the obedient action of the muscles. In spirit-writing, the medium withdraws his own will power from his arm, and the spirit applies his brain-battery to the nerves in place of it, and moves the fingers by the same law and process that the medium employs to use them himself.

But there are higher forms of the spiritual phenomena than these, for which other conditions are requisite. These are they which manifest themselves to the inner man, and come home to one's own consciousness. Between these and the external forms there is the same difference that there is between what we see, or think we see, and what we know. We are not always absolutely certain but that our sight may have deceived us; but if we have a pain, or love a friend, we know it. To become a conscious subject of this class of phenomena, requires spiritual development; and if of an order worth having, moral growth also. This highest and most desirable mode of opening a communication with the spirit-world, he believed, to be open to all. It was not depending on physical organization, but on goodness, charity, and a desire to know of the things of Heaven. The faculty could be cultivated as we cultivate the faculty of music or mathematics, by giving the requisite time and attention to it. The speaker concluded by touching on the evidences going to show that the phenomena are spiritual; the most satisfactory of which, he considered, the demonstrated powers of the human mind, which seem to render a communication between the two worlds, under proper conditions, inevitable.

Dr. GOULD read a paper, in which he was understood to take the ground that moral purity is the chief condition requisite, and moral evil the obstacle in the way of the spread of the phenomena. If a hundred persons are drowned in the North River, we do not know the cause, only that one boat ran into another, until we learn that the captain produced the catastrophe on purpose. Then we get at the cause. Philosophy does not consist in the naming of causes and effects, but in an explanation of causes and effects. But there are those who deny that there is any such obstruction to our advance, as evil or evil spirits. Let us suppose this Conference a court, and try the question. Let us call the witnesses—Joel Tiffany, T. L. Harris, J. R. Orton, J. W. Edmonds—and we find that they affirm that there are evil spirits. Now let us call the negative. He knew of only one of equal celebrity opposed, viz., A. J. Davis; and he, by his own confession in one of his works, is not a competent witness on the point. These men have had personal knowledge on the subject. Unless a man has had personal knowledge, he is only a lawyer pleading on facts that he of himself knows nothing about. This being the case, he should expect the jury to bring in a verdict accordingly.

Mr. PARTRIDGE: Some who thought they had had a large experience in spiritual phenomena, now think they have had none at all. Why is this? Because they have neglected to draw a line of distinction between clairvoyance, mesmerism, and the like, and Spiritualism. Where do we find evidence of spirit agency? Not in a person's speaking with his eyes shut; not in his writing. But when a person is developed without any hot-bed process, and gives us intelligence not previously known, or when a piano is raised up and beats time to the music, or a table is lifted without contact, taken to another part of the room and then brought back again, this is evidence. Spirits also take hold of us. We see them and feel them. They move books, clocks, and other articles about the room; and the effects remain after all psychological influences, if there were any, have passed away. Those who have based their beliefs on mere mental hallucinations, had better renounce; but the evidences aside from these, are just as conclusive as the proofs we have of any other fact whatever.

Mr. WESTON: On returning to his lodgings, after the Conference, last Friday evening, he found Mr. Ruggles, the medium, out. He came in about twelve. Soon after, a table, untouched, turned over with a loud crash on the floor. On the following morning, before Ruggles was up, a tray of wedding-cake, of about four pounds, which was locked up in Weston's trunk, made its appearance on the bureau, the trunk remaining locked, and the key in Weston's pocket. Afterwards the cake moved across the head of the bed, and still subsequently was transferred back into the trunk, without human agency. By and by Ruggles was entranced, when the spirits told Weston to look in his trunk again. It was found empty, and the articles it contained—clothing, cake and all—were nowhere to be found. The spirits said they had taken them out of doors to air. On the following day they were returned as mysteriously as they went, the trunk remaining locked all the while. While stopping at Lovejoy's, some time since, the spirits told them one day, when they were out, that they had been putting their room in order. On their return they unlocked the door, but could not at first get in. On effecting an entrance, they found the room in confusion, and the rocking-chair against the door, dressed up with such garments as were at hand, to resemble an old lady, with stockings drawn upon the ends of the rockers. One day a small syringe was found broken. The spirits acknowledged they had done it, and told him to put down the money, and they would get him another. He put down the money—12 cents—which was immediately taken away, and a new syringe delivered, all within ten minutes. He wished for a deed which was locked up in his office, and it was immediately brought him. Ruggles carries no night-key, but passes in and out at will, the spirits unlocking the doors for him. He has seen Ruggles walk faster than he could run, or a horse could run. To-day, the spirits had taken him out in an entranced state, and said they had taken him twenty miles into the country. On his return he had a pocket full of wintergreen berries. They also took him about the city one evening, through the mud, with only a stocking on one foot, but returned him dry and without a soil.

Mr. HUSSEY corroborated the former statement of Mr. Weston, relative to the money delivered at his rooms. There were six dollars in the letter, and a ten dollar bill in the bottle.

WM. P. COLES corroborated one or two of the other statements. On Friday night he met Ruggles in the street. He was very lame indeed. A spirit purporting to be Johnny King, had him in control. King said he had taken him into a room among some gamblers, with a message to them from their spirit-friends, and in the movement of a table, his foot had got hurt. He said he must run him up to Harlem and back again, that night, or the foot would be very bad. Coles remonstrated, and finally King consented to take him home. Ruggles started, and seemed to step not more than a foot or eighteen inches at a time, but was very shortly out of sight. The street was light from the lamps, and he watched him as long as he could. He was of the opinion that he went faster than a horse could run. Again, on Sunday night, coming out of Dodworth's, after the lecture, he fell in with Ruggles. At that time he had only one boot on. He went home with him.

Dr. STILES, of Bridgeport: He was educated a Presbyterian, after the straightest order of that sect. When eight years old he became a subject of spirit-influence. As he got older and read his Bible, his opinions became liberalized and enlarged. He found that God was a God of love. He had been a seer from childhood, but he could not control it. It came and went as it willed. In examining a lady for disease, on a certain occasion, a being suddenly placed himself between him and his patient, cutting off his view. After various efforts to induce him to stand aside, he informed the patient of the difficulty, and described the person to her. She declared it to be her son, who had recently died. An interesting correspondence then ensued between the mother and child. The speaker closed with an account of some very remarkable physical manifestations, which had taken place at his own house, and was followed by Dr. Hallock in some remarks, when the meeting adjourned.

J. R. O.

Compend of Facts.

Spirit Power vs. Priestcraft.

MY DEAR AGE:—You call upon your readers to send you good tests of spirit power. I will relate one which occurred in our circle before the dire epidemic drove me from New Orleans to this place "of green and silent beauty," situated about sixty-five miles from that devoted city.

A few individuals in the French portion of Orleans, have built a hall which yet, however, is in an unfinished state, but serves a good purpose for lecture room and place of resort for the numerous persons who are inquiring into the new philosophy. Here multitudes of such, for many weeks frequently assembled, holding circles and receiving messages from spirit life. I could relate many tests, which were continually being given, which proved the presence of the friends of many there, who had been mourned over as dead, but I pass on to one which is to my mind much more remarkable.

A catholic priest who resided in the neighborhood became alarmed as well as incensed, that many of those who had freely paid their gold at *his* altar for the expiation of their sins, were being lighted out of the darkness by the spiritual fire, which would continue to blaze, broader and higher, in spite of his arguments, and the consequence was loss to Mother Church. One evening, singularly enough, an appeal to him *personally* was given through myself as medium, from some spirit who appeared to be connected with him, urging him to serve the church by investigating the subject, and refuting it if he could. It was afterwards discovered that the priest was at that moment *secretly ensconced upon the roof of an adjacent building where he had listened to the communication.*

He however did not heed the suggestion of his spirit friend; but previous to the next meeting used his endeavors to instigate a mob of riotous persons to break up and disperse the meeting altogether. It was a beautiful Sunday evening; external life seemed hushed into unusual repose; the usual number who met to drink from the "eternal fountain" was augmented by those who were hired to bring confusion among the unsuspecting Spiritualists. The whole crowd amounted to near five hundred. I could not at the time account for the powerful spirit influence which shone upon and round about me. I seemed to tread on air. Without intention or volition on my part, I was sent to several persons present, and every pass of my hand seemed to soothe into equanmity and harmony. Many entered the hall with the swagger induced by intoxication, but were immediately silenced, apparently by the atmosphere of the place. And during the delivery of an address an hour in length, perfectly adapted to the occasion, although I had not the slightest knowledge of the volcano on which I trod, this incongruous crowd was perfectly hushed and quiet. Nor did the influence of spirit power cease with the utterance. Those who came with the intention of bringing uproar and confusion into our midst, departed more quietly than they entered, although they knew (which we did not) that even the police had been bribed to wink at any outrage which might have been committed by them. FRANCES E. HYER.

AMITE CITY, La., Piney Woods, Oct. 19, 1858.

Drowned Child Found.

Over the signatures of EMILY and ANN KERNER appears the following statement in the *Banner* of last week. They publish it "as an expression of gratitude to Mr. Foster, and as a remarkable test of his seership."

About a fortnight since, the undersigned, mother and daughter, went to the rooms of Mr. Charles H. Foster, No. 5 Great Jones street, New York, to consult him in relation to a severe family affliction, which had occurred on the day of our visit. We seated ourselves at the table, and began to make preparations for the interview, when immediately Mr. F. was entranced, and spoke thus: "I see, standing upon the side of a vessel, the spirit of a little boy, who gives me the name of Theodore. In the water, at a little distance, lies the mortal body of this child. He was drowned from the side of this vessel. I also see men grappling for the body, but they are not in the right place—the body lies farther to the west of them. They will not find it now." Then, turning to the elder of us, he said, "I see beside you the spirit of a little girl, who gives me the name of Caroline, and *she calls you mother.*"

At this period of the interview we became much excited, and others in the room becoming affected from sympathy, the condition of the medium was disturbed too much to proceed.

At a subsequent interview, he stated that he again saw the body; that it was much disfigured from having been eaten by fishes, and that it would float within nine days, and be returned to us.

The circumstances of the death of our beloved child, as stated by Mr. F., are literally true. He *was* drowned from the side of a vessel, and the body did float, and was recovered on the seventh day, but was so much disfigured that we should not have been able to recognize it, except from the clothing. The little spirit calling herself Caroline, was an adopted child of the elder of us, and *did call her mother* while living.

The following account of the accident was not published in the *Tribune* until two days after our interview with Mr. Foster:—

"DROWNED.—A little boy, named Theodore Kerner, aged seven years, was accidentally drowned on Wednesday evening, 6th inst., at the foot of Eighth street, East River. All attempts to find his body have proved unavailing. If it should be discovered, the intelligence would be thankfully received by his widowed mother, at 402 Eighth St."

Beautiful Providence.

The following is from a German author, F. W. Krummacher, D. D.:

A short time ago, in our neighborhood, a poor man was sitting, early in the morning, at his house-door; his eyes were red with weeping, and his heart cried to heaven—for he was expecting an officer to come and seize him for a small debt. And whilst sitting thus with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself on an empty cupboard. The good man, who little imagined who had sent the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favorite hymn—"Fear thou not when darkness reigns;" and as he listened to it, he found it soothe and comfort his mind. Suddenly some one knocked at his door. "Ah, it is the officer," thought the man, and was sore afraid. But no, it was the servant of a respectable lady, who said that the neighbors had seen a bird fly into his house, and she wished to know if he had caught it. "O yes," answered the man, "and here it is;" and the bird was carried away. A few minutes after the servant came again. "You have done my mistress a great service," said he; "she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle, with her thanks." The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed! And when the officer came he said, "Here is the amount of the debt; now leave me in peace, for God has sent it to me."

Fever "Rebuked."

Mr. Chas. W. Burgess, of West Killingly, Ct., sends us an interesting epistle, from which we make this extract:

"'And he came and took her by the hand, and lifted her up; and the fever left her.'

On Sunday, the 22d of August, 1858, my mother was taken ill. The next day the family physician was called in, and his decision was that she would have a run of fever. He also told the neighbors that the disease was settled, and it could not be helped; it must have its course. He said that she had a very high typhoid fever. On Tuesday he came and re-affirmed his decision.

We had been expecting a medium from Providence, who was an acquaintance of ours, and at six o'clock in the evening, on Tuesday, she arrived. The fever was burning my mother's brow, as it were, almost to a flame. The medium walked to her bedside, and was astonished to find her so low; but told her to be of good cheer, as she would have her better in a few hours. So saying she took her by the hand, and in less than one hour the fever had entirely left her, and she (my mother) said that she felt like a new person. Wednesday the physician came, and was astonished to find the fever was broken up, and he has not been to see her since."

A Wraith.

Two young ladies, staying at the Queen's Ferry, arose one morning early to bathe; as they descended the stairs, they each exclaimed: "There's my uncle!" They had seen him standing by the clock. He died at that time.

Various Items.

A Hottentot got up a painting of heaven. It was enclosed with a fence made of sausages, while the centre was occupied with a fountain that squirted pot-pie.

Modern Christianity is like a river in which metals and solid substances are sunk, while chaff and straw swim upon the surface. The cause?—Money! Hush! Don't tell the "heathen."

"The wicked don't live out half their days," said a good man to his negro servant. "Dat is queer," said Cuffy. "Him no live out half his day? Den I s'pose he die 'bout 'leben o'clock in de forenoon."

COINCIDENCE.—Two young Germans, living at the same house at Cincinnati, attempted to commit suicide, one by cold poison and the other by cold steel. Rejected addresses were the cause in both instances.

NOW LAUGH.—No lady will be admitted to the next Woman's Rights Convention who does not shave and sing bass. Moreover the officers are expected to wear moustaches!

Phunny, ain't it? Well it is. Good thing to laugh—better to have something to laugh at.

A CURIOSITY.—We find in an exchange the following singular couplet, in which a part of the letters do double service:

cur f b d dis and p
A sed iend rought eath ease ain
bles fr b br and ag

THE REASON.—A mother was hugging and kissing a "four year old," when she exclaimed—"Charley, what makes you so sweet?"

Charley thought a moment, and having been taught that he was made out of dust of the ground, replied, with a rosy smile—

"I think, mother, God must have put a little thugar in the dust, don't you?"

STRANGE.—A very singular circumstance happened to a young lady in Cincinnati, a few nights since. The evening, or rather all the day previous, she had been complaining of a severe pain in the head and eyes, more particularly the latter. Judge of her astonishment and that of her friends to find, the following morning, that during the night she had become completely cross eyed. The transformation occasioned her no additional pain, and has been, since, a matter of much speculation.

PLEASING ANECDOTE.—There is a new theological book called "Lecon the Early Fathers." It was being read by a young student in a family in Gower street, the other morning, while the breakfast bacon and other advantages were getting cold by reason of the mistress of the family not coming down until long after the regular hour. "There should be a supplement to this book," said the saucy lad, as his mamma bustled into the room. "We must have 'Lectures on the Late Mothers.'" Maternal affection, charmed with his wit, gave him an extra lump of sugar in his tea.

A GOOD HIT.—The *Congregationalist* gets off the following good hit on the *Observer*, which is too apropos to be lost:

The *Observer* mentions among the "great events of 1858," (1.) The revival of religion, "the most extensive and thorough ever experienced in America;" (2.) The triumph of the American Tract Society—"the greatest moral victory of truth over error achieved since the reformation under Martin Luther."

This language reminds us of an extract which we once saw from the diary of a quaint, but matter-of-fact farmer, whose first two items under the head of "losses for the year," were as follows:

1. A wife, aged 42—died suddenly of stoppage, Jan. 23.
2. The old rooster—killed by a dog, March 4.

PERSONAL AND SPECIAL.

LIBERAL LECTURES.—Joseph Barker, the reformed clergyman, will lecture upon the French Revolution, at the lecture room of the Music Hall, in Boston, on Tuesday evening, Nov. 16th, at 7 1-2 o'clock. Tickets 10 cents, to defray expenses.

On Wednesday, Thursday and Friday evenings, Nov. 17th, 18th and 19th, Mr. Barker will lecture at Mercantile Hall, No. 16 Summer St., at 7 1-2 o'clock, upon the Morality of the Bible and kindred topics.

All persons interested in a free and fearless discussion of Biblical subjects and characters, are invited to attend.

L. JUDD PARDEE will lecture at South Milford, on Sunday, Nov. 14th.

H. P. FAIRFIELD'S address is Collins Depot, Mass.

ANNA M. HENDERSON will lecture in Willimantic Ct., Nov. 21st and 28th; after which she will visit Philadelphia. Friends will please address her at Newtown, Ct., through the month of November.

A. B. WHITING will speak at Waltham, Sunday, Nov. 14th; New Bedford, 21st and 28th; and at Providence Dec. 5th and 12th. Those desiring lectures through the week may address him at either of the above places.

An English girl, eighteen years of age wishes a situation in a Spiritualist family, to do sewing, chamber-work, or take charge of children. Inquire at Miss Munson's, 13 Lagrange Place.

Mrs. H. F. M. BROWN, of Cleveland, O., editress of the *The Agitator*, will lecture to the Spiritualists at Clinton Hall, corner of Atlantic and Clinton streets, Brooklyn, N. Y., on Sunday, the 14th inst., at 3 and 7 P. M, also on the following Sunday, either in Brooklyn or New York, of which due notice will be given.

GEORGE ATKINS, trance-speaking and healing medium, will lecture in Hyannis, Nov. 14th; Harwich, Nov. 21st. He will continue on to Provincetown, lecturing and attending to the sick in any place where his services are desired, between, and also after, these dates. Address, Webster, Mass. He will act as agent for the *Spiritual Age*.

LORING MOODY will lecture on Spiritualism and its relations, in Taunton, or East Taunton, Sunday, Nov. 14th; Middleboro', Sunday, Nov. 21st., and on intervening evenings in neighboring towns or villages. ☞ Will friends of truth see that all needful arrangements are made?

Mrs. V. J. BURRELL, trance speaking medium, will answer calls for public speaking upon the Sabbath, or at any time desired. Please address, Randolph, Mass. 36—3m

An American girl desires a situation as *seamstress* in a Spiritualist family. Please address MARY J. SUMMERS, through the Boston Post Office. 42—5t*

ATHELODE GUM TEETH.—A new method of constructing artificial teeth and gums in one entire piece without crevice or crack for the lodgment of impurities. It has been thoroughly tested, and for cheapness, beauty and cleanliness is superior to all others. Call and see specimens at 24 1-2 Winter street, Boston. Teeth extracted by electricity without extra charge. 43—4t AMMI BROWN, Dental Surgeon.

SPIRITUALIST REGISTER FOR 1859.—On or before the first of January, 1859, I shall publish No. 3 of the "Spiritualist Register," for 1859—a neat pocket companion of thirty-six pages,—Facts for skeptics and inquirers; Ancient and Modern Spiritualism, its uses and abuses; Free Love and Reforms; short articles of interest to all; names of lecturers and mediums; general statistics of Spiritualists, etc., etc. This little work is an annual—the only one of the kind ever published—and the last number was extensively quoted by the popular press. Will not all lecturers, mediums, editors, and Spiritualists throughout the country, please report as early as possible? Dealers and others will immediately send their orders with advance payment, as the work will not be sent out on sale, and the edition will be limited to previous orders. Mailed free, five dollars a hundred; fifty for three dollars; fourteen for one dollar; single copies ten cents.

Address, URIAH CLARK, Auburn, N. Y.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, NOVEMBER 13, 1858.

LETTERS RECEIVED.—M M Bishop, D H Judson, N B Kirby, J Scott, L M Pierce, A T. Walker, S B Bulkley, H W De Puy, M N, S Albro, A L Foster, S Booth, B Pond, E Lewis, S Curtis, J Gregg, Jr., M Hudson, G L Allen, A Stebbins, A C Stebbins, C. Hubbard, J A Hathhorn, N Weeks, N C Hoit, R L Anderson, E Woodworth, J Nesbitt, J W Plummer, F W, E Holbrook, M Flagg, E Edson, G M Marshall, H D Adams, E Hinckley, S Howard, J Larabee, G Hale, M Perry, H Barber, E Pugh, S Lyman, D C Cates, W Robson, "West," J O Howes, "A Spiritualist," F Chase, M G Bundy, A P Dunlap, R Greenlaw; F M Baker. F L Wadsworte, B Lamb, C W Burgess, A R Marsh, G M Beach, Higgins Bros, H W Houghton, S Swift.

Announcements.

Lectures on Spiritualism.

The following are among the topics for the discussion of which the subscriber offers his services to the public:

1. Objections against Spiritualism by believers in the Bible.
2. Spiritualism defined and proved from the Bible to have existed during the first 4000 years of the world's history.
3. Modern Spiritualism a revival of Primitive Christianity.
4. The Philosophy of communion with disembodied spirits.
5. The Uses of Spiritualism.
6. The Abuses of Spiritualism.
7. False and injurious views of the Bible.
8. Inspiration, general.
9. Human reason the ultimate authority in matters of faith and practice.
10. God, Man, and the Devil.
11. Philosophy of Religious Revivals.
12. Spiritual growth.
13. Our enemies our advocates.

Lectures on the above topics will be furnished singly or in courses of five and six lectures each. Address, office of *Spiritual Age*,

41—3m JOHN HOBART.

WARREN CHASE will speak as follows:—Nov. 14th, in Bethel, Vt.; Nov. 17th and 18th, in Newport, N. H.; Nov. 21st, in Manchester, N. H.; Nov. 24th and 25th, in Pittsfield, N. H.; Nov. 28th, in Natick, Mass.; Dec. 1st, 2d, and 3d, in Dover, N. H.; Dec. 5th and 12th, in Portland, Me.; Dec. 7th and 8th, in Kennebunk, Me.; Dec. 14th, 15th and 16th in Portsmouth, N. H.; Dec. 19th, in Newburyport, Mass.; Dec. 21st, 22d and 23d, in Salem, Mass.; Dec. 26th, in Worcester, Mass.; Dec. 29th and 30th, in Mercantile Hall, Boston, Jan. 2d and 9th in Providence, R. I.; Jan. 16th, in Hartford, Ct.; Jan. 23d and 30th in New York City; Feb. 6th and 13th, in Philadelphia; Feb. 20th and 27th, in Baltimore.

H. B. STORER IN VERMONT.—H. B. Storer will spend the month of December in Vermont, commencing his lectures at Burlington, on Sundays, Dec. 5th and 12th. He will lecture on four evenings of the week, besides Sunday, if the friends will make arrangements with him for meetings in their various localities. Address him at Lowell, Mass. until the last week in November, after which at Burlington, Vt., care of S. B. Nichols.

Miss EMMA HARDINGE will lecture in Portland, Me., the first two Sundays in November; in Montreal and Philadelphia the last two. Miss Hardinge will spend the month of December in St. Louis, and will be happy to receive applications from western cities for February and March. Address during November to 194 Grand street, New York, and during December to the care of A. Miltenberger, Esq., St. Louis, Mo.

PUBLIC MEETINGS will be held regularly in Concert Hall, Burlington, Vt., every Sabbath, until further notice, at 2 and 7 P. M. Mrs. Sarah A. Horton will speak Sunday, Nov. 14th; Mrs. J. W. Currier, of Lowell, Mass., Nov. 21st and 28th; and Mr. H. B. Storer Dec. 5th and 12th. Mrs. Ada L. Coan will give public manifestations at the same place, Tuesday and Wednesday evenings, Nov. 9th and 10th.

Mrs. FANNIE BURBANK FELTON will lecture in Willimantic, Ct., Sunday, Nov. 14th; and in Norwich, Ct., Nov. 21st and 28th, and Dec. 5th and 12th. Those wishing week evening lectures can address Willard Barnes Felton at either place.

MEETINGS IN BOSTON.

Mrs. F. O. HYZER will speak at the Melodeon, on Sunday next, at 3 and 7 1-2 o'clock, P. M.

MEETINGS AT NO. 14 BROMFIELD STREET.—A CIRCLE for trance-speaking, &c., is held every Sunday morning, at 10 1-2 o'clock. Admission 5 cents.

A CONFERENCE MEETING is held every Wednesday evening at 7 o'clock. Admission free.

D. F. GODDARD lectures Sunday afternoon at No. 14 Bromfield street, at 3 o'clock. Admission free.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, may be addressed at No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store).

TERMS—Mr. M. devotes his whole time to this business, and charges a fee of $1 and four postage stamps to pay return postage, for his efforts to obtain an *answer*, but does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception*. Charge for guarantee, $3.

No letters will receive attention unless accompanied with the proper fee.

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 39 tf

Mrs. S. S. RUSSELL, Test Medium—Residence, B street, South Boston—next door to Universalist Church, cor. of Broadway. Hours from 9 A M to 9 P M. The sick examined and evening circles attended. Charge satisfactory.

Miss M. MUNSON No. 13 Lagrange Place, Boston. 34

Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 32 Carver street. Hours, 9 to 12 and 3 to 9. Terms 50 cents per sitting. 150*

Mrs. L. B. SMITH, No. 43 Eliot street, a successful Healing Medium, prepares medicines adapted to every case. Also, Writing Medium, and Spirit-Seer. Physiognomical and Phrenological examinations by spirit-impression. Circles, Tuesday and Friday evenings.

Mrs. DICKINSON, No. 13 Lagrange Place, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

Miss R. T. AMEDY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. ☞ She will also attend funerals.

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room 13 Hours from 10 to 1, and from 2 to 7. 2—3m

Mrs. KNIGHT, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5: Terms 50 cents a seance.

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M or Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 30 Eliot street.

IN MANCHESTER, N. H.—H. C. COBURN, Healing Medium, 58 Elm St. Will also receive calls to lecture in trance. 37—10*

SKETCHES FROM NATURE,
FOR MY JUVENILE FRIENDS.
BY FRANCES BROWN.

Price in muslin, 38 cents; do. gilt, 50 cents. This is an excellent work, just published by BELA MARSH, No. 14 Bromfield street. For sale at wholesale or retail.

A. C. STILES, M. D., INDEPENDENT CLAIRVOYANT,
OFFICE, NO. 196 MAIN ST., BRIDGEPORT, CT.

A true diagnosis of the disease of the person is guaranteed, or no fee will be taken. Chronic diseases scientifically treated. Strict attention given to diseases of the Eye and Ear. Cancers removed, and cure warranted. The Electro Chemical Baths will be applied when necessary, for the removal of poisonous minerals from the system. Persons from a distance can be accommodated with good board at a reasonable rate, near the Doctor's office. Office hours from 8 o'clock, A. M. to 6 P. M. No patients received Sundays. 46—tf

JUST PUBLISHED.

ANOTHER IMPORTANT BOOK BY A. J. DAVIS!

The subscriber has just issued a new work, written a few weeks since by Mr. Davis. In preparing his matter for the Philanthropic Convention at Utica, he wrote out several suggestive ideas respecting the Cause and Cure of Evil, or how to "overcome evil with good," which was the great question before that memorable gathering of thinkers and philanthropists. This new production is entitled

THE HISTORY AND PHILOSOPHY OF EVIL;
WITH SUGGESTIONS FOR MORE ENNOBLING INSTITUTIONS AND PHILOSOPHICAL SYSTEMS OF EDUCATION.

Some idea of this little volume or pamphlet may be obtained from the following table of contents:

1. The unity of truth.
2. The ante-human theory of evil.
3. The inter-human theory of evil.
4. The super-human theory of evil.
5. The spiritual theory of evil.
6. The harmonial theory of evil.
7. The causes of civilization.
8. The world's true saviour discovered.
9. The harmonial cure of evil.

These important subjects are all comprised in about 120 pages octavo. The work is printed on good paper and well bound, both in pamphlet covers and in muslin. Single copies at retail, 30 cents; bound in cloth, 50 cents. On receipt of price, the book will be sent by mail, postage free. Quantities at wholesale, with reasonable discount, sent per order to all parts of the Union.

Address the Publisher, BELA MARSH, No. 14 Bromfield street, Boston. 41—tf

Interesting Miscellany.

NAMES OF DAYS—THEIR ORIGIN.

The idols which our Saxon ancestors worshipped, and from which the days of the week derive their names, were various; and were the principal objects of their adoration.

THE IDOL OF THE SUN.

This idol, which represented the glorious luminary of the day, was the chief object of their worship. It is described like the bust of a man, set upon a pillar, holding, with outstretched arms, a burning wheel before his breast. The first day of the week was especially dedicated to its adoration, which they termed the *Sun's Daeg;* hence is derived the word Sunday.

THE IDOL OF THE MOON.

The next was the Idol of the Moon, which they worshipped on the second day of the week, called by them *Moon's Daeg;* and since by us, Monday.

The form of this idol is intended to represent a woman, habited in a short coat, and a hood, and two long ears. The moon which she holds in her hand designates the quality.

THE IDOL OF TUISCO.

Tuisco was at first deified as the father and ruler of the Teutonic race, but in course of time he was worshipped as the son of the earth. From this came the Saxon words, *Tuisco's Daeg*, which we call Tuesday.

He is represented standing on a pedestal, as an old, venerable sage, clothed in the skin of an animal, and holding a sceptre in the right hand.

THE IDOL WODEN, OR ODIN.

Woden, or Odin was the supreme divinity of the Northern nations. This hero is supposed to have emigrated from the East, but from what country, or at what time is not known. His exploits form the greatest part of the mythological creed of the Northern nations, and his achievements are magnificent beyond all credibility. The name of the fourth day of the week, called by the Saxons *Woden's Daeg*, and by us Wednesday, is derived from this personage.

Woden is represented in a bold and martial attitude, clad in armor, with a broad sword, uplifted, in his right hand.

THE IDOL THOR.

Thor, the eldest and bravest of the sons of Woden and Friga, was after his parents, considered as the greatest god among the Saxon's and Danes. To him the fifth day of the week, called by them *Thor's Daeg*, and by us Thursday, was consecrated.

Thor is represented as sitting on a throne, with a crown of gold on his head, adorned with a circle in front, wherein were set twelve bright burnished gold stars, and with a regal sceptre in his right hand.

THE IDOL FRIGA, OR FREA.

Friga, or Frea, was the wife of Woden or Odin; and next to him the most revered divinity among the heathen Saxons, Danes, and other Northern nations. In the most ancient times, Friga, or Frea, was the same with the goddess Hertha or Earth. To her the sixth day of the week was consecrated, which by the Saxons was written *Friga's Daeg*, corresponding with our Friday.

Friga is represented with a drawn sword in her right hand, and a bow in her left.

THE IDOL SEATER.

The Idol Seater is represented on a pedestal, whereon is placed a perch, on the sharp prickled back of which he stood. His head was uncovered, and his visage lean. In his left hand he held up a wheel, and in his right hand was a pail of water, wherein were flowers and fruits; and his dress consisted of a long coat, girded with linen.

The appellation given to the day of his celebration is still retained. The Saxons named it *Seater's Daeg*, which we call Saturday.

SYMPATHETIC IMITATION.

A few years since there was a man in Chelmsford, Massachusetts, who had a family of six children, one of whom became affected with St. Vitus's dance. The others, in the indulgence of that thoughtless gayety which is so natural to children, amused themselves with imitating his odd gestures, until, after a time, they were irresistibly affected in the same way. At this state of things, which seems to be susceptible of an explanation in no other way than on the principles of sympathetic imitation, the family, as may naturally be supposed, were in great affliction. The father, a man of some sagacity as well as singularity of humor, brought into the house a block and axe, and solemnly threatened to take off the head of the first child who should hereafter exhibit any involuntary bodily movements, except the child originally diseased. By this measure, a new train of feeling was excited, and the spell was broken.

This tendency is greatly aggravated under certain circumstances, as when persons are secluded from the social and domestic duties of life. A French medical practitioner of great merit relates, that, in a convent of nuns, one of the fair inmates was seized with a strange impulse to mew like a cat, and soon the whole sisterhood followed her example, and mewed regularly every day for several hours together. This diurnal caterwauling astounded the neighborhood, and did not cease to scandalize more rational Christians, until the nuns were informed that a company of soldiers were to surround the convent, and to whip all the holy sisterhood with rods till they promised to mew no more; a remedy which would be equally servicable in many other epidemics.

Cardan relates that, in another nunnery, a sister was impelled to bite her companions, and this disposition also spread among the sisterhood; but instead of being confined to one nunnery, it spread from cloister to cloister throughout the whole of Europe. There is a kind of biting mania, not confined to nunneries or to the fair sex which may often be witnessed in almost every coterie; it is backbiting; a malignant sort of insanity, which spreads worse than the plague, and disorders alike the body and the mind, both collectively and individually.

CLERICAL BOREDOM.—*Punch* says: "The Abbe Domenech, in his record of priestly experience in Texas, describes how he drove his errant congregation from his garden into his church by letting a wild boar loose in the garden. Our incumbents too often prefer the opposite course, and drive their congregations from the church into the garden, by letting loose a tame bore in the church."

THE BEARS IN THE HOUSE.—I once heard a gentleman say that a happy home must have *two bears* in it. Two *bears!* That surprised every one who heard it. Who would like to live with two bears in the house? But the gentleman explained it. To have a happy home you must have two *bears* in it. You must BEAR and FORBEAR. Remember that.

TALK AT THE HUSKING.

Spiritualism has doubtless been more or less discussed within the past ten years in every minute quarter of our land. Not in churches and halls alone but in the cottage and the workshop; not by philosophers and sages only, but by mechanic and laborer. High and low, rich and poor, wise and simple have weighed its claims, each in his own peculiar way; and not seldom have the soundest sense and judgment been dressed in the rough phrase of the uncultivated thinker. As often too have the assumed theories of priests and professors been amusingly burlesqued by weak-minded servile imitators. A fair daguerreotype of the sense and nonsense currently advanced on this subject among the uneducated, is to be found in the following extract from a story in Harris' *Herald of Light:*

So we went to the husking, and there I met Arthur May. Imagine my surprise at finding the great barn floor swept and garnished, and Almira Hoskins,—she is the "help" at Deacon Fossil's,—heaping a great table in the corner with about a bushel of doughnuts. Under the table was a barrel of new cider, just ready to work, and, beneath, an immense brown pitcher. Almira saw me enter, and by way of an introduction said, "Wall, this is sociable. Take a swig," lifting at the same time, the great pitcher, and pouring out a tin dipper half full of the foaming beverage, fishing up also an extra large doughnut from the bushel basket where they had been stored away. This was my introduction to Almira. But we have our Maud Mullers too—you remember that exquisite poem of Whittier's; —and soon I saw the fairest and brownest of mountain nymphs, all in airy white. Upon her head she wore a wreath of Asters and Golden rod, and blushing prettily, when she saw a stranger, with a quiet dignity she bade me welcome. My heart spoke at once, and I could not help kissing her. This was my first glance at little Susie May.

Some in pairs, some in threes, some in sixes, streamed in the country boys and girls; and all, seated in circles, commenced the process of corn husking.

Pretty soon the conversation became quite animated. "Clark Pugwive has turned Speritualist," said one.

Now ensued a dialogue which I must try to do justice to:

First Voice. "Du tell. A Speritualist! It beats firecrackers."

Second Voice, evidently not posted. "If Jeems Buchanan is once 'lected president he'll spile their fixins. Its clearly onconstitutional."

This native evidently imagined Spiritualism to be a new phase of the Black Republican heresy, quite unpopular hereabouts.

Third Voice. "They had a Speritualiser down at Barnum's Mooseum in York. He took seven kinds of liquor out of one bottle, and a live black bird and two kittens from a watch. If them things is to be done in these parts the cattle will soon begin having horn ail."

Fourth Voice. "Jeems Wiggins says as how he saw a ghost on Tanner's Flats."

"Oh my! Oh my!" Chorus.

Three or four of the ancient wiseacres sat whittling outside the door, talking over crops. I sat so that I could hear both parties.

Deacon Fossil. "Elder Jones, what's this about Speritualism?"

Elder Jones being thus appealed to, responded, oracular: "Its them ere rappins. When a man's shin bone is loose it makes a cracking sound. Sometimes, in cases of epilepsy, there is a kind of magnetism like the cracklings on a cat's back, that spurts out of the toe jints. Them's the Speritual Knockings. The cocatination of idees in a man's cerebum slants into the 'lectric fluid and it begins to snap. Then ask your questions and it answers you."

Deacon Fossil. "Then there's no sperits?"

Elder Jones. "Sperits! When a man dies he lies down to the resurrection, till Gabril shall sound his trumpet. This is Scripter."

A bluff old farmer now joined in the conversation, evidently a follower of George Fox, as betokened by his broad brimmed hat. "Nay, nay, friend Jones. There is a spirit in man and the inspiration of the Almighty giveth him understanding. Thou art too fast. Did not James Barclay, that ancient Friend, bear testimony saying, 'It behooves us fully to know that man is a spirit, and that after his body dieth he hath a place appointed for him in the Invisible World.' Did not Friend William Penn, testify also to these things? Thy doctrine savoreth of the flesh. Thou hast not the Inward Witness."

Elder Jones. "I dont know nothing about Sperits. Man is a body, and he never lives after the body dies till the resurrection of the body. If I thought that sperits could come back agin I wouldn't dare to pass a graveyard."

Deacon Fossil, much excited. "Twelve months ago our 'Nezer died. Just as he was going he kind of turned up the whites of his eyes and sort of smiled all over, and, says he, 'Dad, here's brother.' I says,—for I was kind a taken aback, —'Does he say anything?" 'Nezer kind a heaved a sigh and whispered, 'He pints up a straight road, all grass and posies, with a shinin' light over it, like the sun, and says he lives there.' Then he kind a fetched another little sigh and said again, 'Here's grandmarm. She's turned young. Her face is all a-glow and her gown shiny and chock full of little stars.' 'Nezer was allers a good boy and a great reader of the Bible. I have found him in the woods many a time, prayin,' when he was sent to hunt up the steers; so I said, 'Nezer, what does your grandmarm say?' but he could not speak, so he put up his face to kiss me, just as when he was a little tot, and shivered, and lay in my arms cold and still. Now my Nezer was a good boy; there must be something in what he saw."

The rude and simple earnestness of the old man touched a deep chord as he told his story, The good quaker furtively brushed away a tear. I must confess it; something stirred deep within my own spirit and I slid away from the husking to cry it out alone.

MINISTERIAL PECULIARITIES.—The late Bishop Hedding used to tell the story of young minister, who was arraigned before one of the Conferences for indulging to great excess in the use of exaggeration. Not that he positively lied, but superlatives flowed so freely from his tongue that often great harm was done. He was sentenced to be publicly admonished by the Chair. The Bishop administered a severe rebuke, when the young man arose bathed in tears, acknowledged his fault, and his determination to do better. In closing he said, "I regret it; I have wept over it. Yes, brethren, by night and by day I have wept on account of it, and I can truly say it has already caused me *to shed barrels of tears.*"

Our flatterers will tell us anything sooner than our faults, or what they know we do not like to hear.

Crimes, exalted into laws, become therefore the more odious.

MY SOUL THY SECRET IMAGE KEEPS.

My soul thy secret image keeps,
My midnight dreams are all of thee!
For nature then in silence sleeps,
And silence broods o'er land and sea;
Oh, in that still, mysterious hour,
How oft from waking dreams I start,
To find thee but a fancy flower,
Thou cherished idol of my heart;
Thou hast each thought and dream of mine—
Have I in turn one thought of thine?

Forever thine my dreams shall be,
Whate'er may be my fortunes here;
I ask not love—I claim from thee
Only one boon—a gentle tear;
May e'er blest visions from above
Play gently round thy happy heart,
And the sweet beams of peace and love
Ne'er from thy heart depart,
Farewell! my dreams are still of thee—
Hast thou one tender thought of me?

My joys like summer birds may fly,
My hopes, like summer blooms depart,
But there's one flower that cannot die,
Thy holy memory in my heart;
No dews *that* flower's cup may fill,
No sunlight to its leaves be given,
But it will live and flourish still,
As deathless as a thing of Heaven:
My soul greets thine, unasked, unsought;
Hast thou for me one gentle thought?

Farewell! farewell! my far off friend!
Between us broad blue rivers flow,
And forests wave and plains extend,
And mountains in the sunlight glow;
The wind that breathes upon thy brow
Is not the wind that breathes on mine;
The star-beams shining on thee now
Are not the beams that on me shine;
But memory's spell is with me yet—
Cans't thou the holy past forget?

The bitter tears that thou and I
May shed whene'er by anguish bowed,
Exhaled into the noontide sky,
May meet and mingle in the cloud;
And thus my much loved friend, though we
Far, far apart, must live and move,
Our souls when God shall set them free,
Can mingle in the world of love?
This were an ecstacy to me—
Say, would it be a joy to thee?

SONNET TO A MOTHER-IN-LAW.

"Because I feel, that, in the heavens above,
The angels, whispering to one another,
Can find, among their burning terms of love,
None so devotional as that of 'Mother,'
Therefore by that dear name I long have called you—
You who are more than mother unto me,
And fill my heart of hearts, where Death installed you
In setting my Virginia's spirit free.
My mother, my own mother, who died early,
Was but the mother of myself; but you
Are mother to the one I loved so dearly,
And thus are dearer than the mother I knew
By that infinity with which my wife
Was dearer to my soul than its soul-life." E. A. POE.

The bread of life is love; the salt of life is work; the sweetness of life, poesy; the water of life, faith.—*Mrs. Jameson.*

'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume;
And we are weeds without it. All constraint,
Except what wisdom lays on evil men,
Is evil; hurts the faculties, impedes
Their progress in the road of science, blinds
The eyesight of discovery, and begets
In those who suffer it a sordid mind,
Bestial, a meagre intellect, unfit
To be the tenant of man's noble form. COWPER.

He that speaks against his own reason, speaks against his own conscience; and therefore it is certain no man serves God with a good conscience who serves Him against his reason.

Who is the honest man?
He that doth still, and strongly, good pursue,
To God, his neighbor, and himself, most true,

One reason why men practice generosity so little in the world is, their finding so little there; generosity is catching; and if so many men escape it, it is in a degree from the same reason that countrymen escape the small-pox,—because they meet with no one to give it them.—*Greville.*

PROSPECTUS.

THE SPIRITUAL AGE:

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

THE NEW ENGLAND SPIRITUALIST AND BRITTAN'S (NEW YORK) SPIRITUAL AGE UNITED.

A. E. NEWTON and S. B. BRITTAN, Editors,
L. B. MONROE, Associate Editor and Business Agent.

The *Spiritual Age* will be published every Saturday, in a large and elegant folio sheet, at $2 per annum, *invariably in advance*. One Dollar will be received for six months. To clubs, five copies for $8; ten copies for $15; to Boston subscribers, when served by carrier, $2.25. Specimen numbers forwarded *free* to any part of the world.

The *Spiritual Age* will be, as heretofore, mainly devoted to the elucidation of the nature, laws, relations and functions of MAN; the mysterious capabilities of departed human spirits; together with a rational philosophy of Spiritualism, both with respect to its essential principles and phenomenal illustrations; and it will be one of its cardinal objects to reduce the accumulated spiritual elements to a more scientific and demonstrative form.

It is believed that the combination of talent and concentration of patronage secured by this union will enable the publishers to present a paper which will at once take a leading position in the ranks of progressive journalism, and which, as an exponent of the Philosophy and Practical Uses of the Grand Spiritual Reformation now in progress, will be second to no other publication in the world.

Principal Office of Publication, NO. 14 BROMFIELD STREET, BOSTON.

New York Office at Munson's Book-store, 5 Great Jones street.

Address SPIRITUAL AGE, 14 Bromfield street Boston.

Single copies of the AGE may be procured of

Bela Marsh, 14 Bromfield street, Boston.	S. F. Hoyt, 3 First street, and Union Depot,
Federhen & Co., 9 Court street, "	Troy, N. Y.
A. Williams & Co., 100 Washington st., "	A Hutchinson, 160 Vine st., Cincinnati, O.
John J. Dyer & Co., 35 School street, "	S. W. Pease & Co.,
S. T. Munson, 5 Great Jones st., New York.	Woodward & Co., cor. 4th and Chestnut
A. S. Taylor, 289 Third Avenue. "	sts., St. Louis, Mo.
Dexter & Brother. "	H. Taylor, Sun Building, Baltimore.
E. S. McDonald, 78 Central Street, Lowell	F. McBride, Post Office, Charlestown, Mass
Philip Teare, Woburn, Mass.	H. F Williamson, Lake City, Minn.
E. S. Ayres, Portland, Me.	R. O. Old, Elgin, Ill.
A. Rose, Hartford, Conn.	Geo. Judson, New Haven, Conn.
S. W. Shaw Providence.	Alfred Munroe, New Orleans, La.
Barry & Henck, 836 Race st., Philadelphia.	H. H. Waldo, Rockford, Ill.
J. S. Randall, Norwich, N. Y.	L. Bache, Wellsboro', Pa

THE HARMONIAL MAGNETS;

For the cure of disease of the Throat, Lungs and visceral organs, upon new and scientific principles; by HUMPHREY T. PACKER, M. D., Harmonial Physician of fifteen years' practice.

Call and see them at his office in Wood's Block, nearly opposite the Irving House, Cambridgeport, from 10 o'clock, A. M., till 4, and from 6 till 9 P. M.

N. B. The Dr. has now but one office, where he may be found, as above. 45—tf

MRS. METTLER'S MEDICINES.

All these remedies are compounded according to Mrs. Mettler's directions, given while in a state of Clairvoyance, and are purely vegetable, and perfectly safe under all circumstances.

Mrs. Mettler's Restorative Syrup.—For an impure state of the blood, derange ment of the Secretions, Bilious Obstructions, Unequal Circulation, Sick and Nervous Headache, Inactivity of the Liver, Constipation of the Bowels, Irritation of the Mucuous Membrane, etc. Price per bottle, $1.

Mrs Mettler's Dysentery Cordial.—A Stomach and Bowel Corrector. Price per bottle, 50 cents.

Mrs. Mettler's Celebrated Elixir.—For Cholera, Colic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious Stomach, Fever and Ague, and Internal injuries. Price per bottle, 50 cents.

Mrs Mettler's Neutralizing Mixture.—For Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Constipation of the Bowels, Headache, and Febrile symptoms occasioned by cold or worms. Price per bottle, 50 cents.

Mrs. Mettler's Pulmonaria.—For Colds, Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all diseases of the Respiratory Organs. Price per bottle, $1.

Mrs. Mettler's Healing Ointment.—For Burns, Scalds, Fresh Cuts and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chaffing. Price per box, 25 cents.

Mrs. Mettler's Remarkable and Unprecedented Liniment.—For Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc., etc. Price per bottle, $1.

JAMES MCCLESTER, Proprietor.
5—tf S. T. MUNSON Agent, 5 Great Jones street, New York.

THE BOOK OF LIFE OPEN.

The faculty of Intuitive Perception, or Life-reading, is the most wonderful of human capabilities. It enables its possessor to calculate the relative use and destiny of individuals; it feels the influences that bear upon persons, and tells what pursuits in life they must follow, and what changes they must make, to be successful; it determines the tide of man's fortune; it opens the book of life and reads the past history and present intentions of individuals; it determines true conjugal relations, and will describe the persons whose love and hatred falls unconsciously upon us; it determines the natural location of persons as regards their best health and happiness. It, in short, opens the entire universe of mind for human inspection. These readings the undersigned gives from the hand-writing, from a daguerreotype, or from the personal presence. He will be at Dr. Main's, No. 7 Davis street, Boston, on Saturday of each week for this purpose. Terms for a reading, with written delineation, $1.00. All communications directed to the undersigned, Natick, Mass., will be promptly attended to. 35—tf H. L. BOWKER.

BOARD IN THE CITY

At 18 and 20 Lagrange Place. It is the aim of the proprietor to combine the comforts of a home with the independence enjoyed at a hotel, avoiding the annoyances complained of in private houses—poor bread, bad butter, &c. Persons of sedentary habits will here always find the varieties of bread which they require. Baths, with a constant supply of warm water on each floor, for the use of guests. Terms $3.50 and upwards per week. Transient board $1 per day. 42—tf

MAIN STREET HOUSE, MONTPELIER, VT.

Has just been opened by JOHN NESBITT. The public will be entertained at as reasonable rates as any in the neighborhood. 44

ORAL DISCUSSION.

Just published. An Oral Discussion on Spiritualism between S. B. Brittan and Dr. D. D. Hanson. 8vo. 145 pp. Price, bound, 63 cts; paper, 38 cts. For sale by S. T. MUNSON, 5 Great Jones street, New York. 20

DR. JOHN SCOTT,

The successful Spirit Physician, has removed from ST. LOUIS, to No. 6 Beach street, New York. Patients under treatment can be accommodated in the house.

Agents wanted, to dispose of Scott & Co.'s celebrated and successful Spirit Medicines. Address, JOHN SCOTT & Co., 6 Beach street, New York. 8—tf

"WHENCE THIS SPIRITUALISM?"

The *New Englander*, the most conservative and able of the American literary standards, in the course of a protracted article on Spiritualism, puts the above inquiry, The obvious implication is, that spiritual phenomena evince an intelligence not visible and yet reliable. For a perfectly candid and reliable exhibit of these phenomena, visit 5 Great Jones street, New York. You will ascertain that the so-called "dead" and "departed" still interest themselves in the welfare of their friends, and still ca make themselves intelligible to you. Hours, 9 to 6 private, and from 7 1-2 to 10 P M Tuesday and Thursday, public. CHAS. H. FOSTER, Medium, "Central Spiritual Pub lishing Establishment." 42—tf

THE PREMATURE DECAY OF YOUTH

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Early Decay of American Youth; the vice of Self-Abuse and its direful consequences; Seminal Weakness, and other Diseases of the Sexual Organs in both Male and Female.

The above work, containing the most thrilling incidents in the practice of the author, has received the highest commendation from the leading papers of the Union, as one of the most able ever published on the subject of such vital interest. It will be sent by mail in a sealed envelope to any part of the country, free of charge, on receipt of two stamps for postage.

Address DR. ANDREW STONE,

Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 96 Fifth street, Troy, N. Y.

AN ASYLUM FOR THE AFFLICTED.

HEALING by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted at No. 7 *Davis street*, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should enclose $1 for the examination, with a letter stamp to prepay their postage. Also, state leading symptoms, age and sex.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

LIGHT BREAD,
WITHOUT YEAST OR POWDERS.

☞ How to make *light* delicious Bread with simple Flour and Water *only*. It can be prepared for the oven in a few minutes (with coarse or fine flour) and may be eaten warm by invalids without injury. Receipts for HEALTHFUL COOKING, &c. —a little Hand Book, price 10 cents by mail; muslin covers, 15 cents. Address "Boston Water Cure," Boston, Mass; also for sale at Bela Marsh's, 14 Bromfield street.

"We have seen the receipt tried by a lady who had no faith in it, and who was surprised at the lightness and sweetness of the bread."—*Portland Transcript, April 17th.* 33—tf

HEALING INSTITUTE.

Dr. R. W. LOUGEE, Healing Medium, has taken the house No. 23 Eliot street, for the benefit of the afflicted. In addition, he has procured the services of Dr. BROWN and wife, of Plymouth, celebrated as clairvoyants and trance mediums, who will make examinations of disease, satisfactory, or no pay will be demanded. Trance communications will be given, if desired. All medicines that are prescribed will be put up at the Institute.

36 DR. R. W. LOUGEE.

WM. E. RICE, CLAIRVOYANT MEDIUM AND PHYSICIAN,

TERMS REDUCED!

OFFICE No. 7 Davis Street, Boston, Mass. If sickness or distance prevent personal attendance, examination can be made from a lock of hair and a statement of the leading symptoms, age and sex. Terms, when the patient is present, $1; when absent, $2. Electricity applied when required.

W. E. R. will answer calls to lecture on Sundays. 41—tf

MRS. L. W. KEMLO,

HEALING MEDIUM AND ELECTRICIAN,

COLUMBIA BUILDINGS, Columbia street—2d Entrance, Room No. 5, BOSTON. 33—tf

THE SICK ARE HEALED

WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing and Developing Medium, Rooms No. 15 Tremont street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

Investigators will find a Test, Rapping, Writing and Trance Medium at the above rooms.

MRS. C. L. NEWTON, HEALING MEDIUM,

Has fully tested her powers, and will sit for the cure of diseases of a chronic nature, by the laying on of hands. Acute pains instantly relieved by spirit-power. Chronic Rheumatism, Neuralgia, Chronic Spinal Diseases, Pains in the Side, Disease of the Liver, Nervous Prostration, Headache, &c. Terms for each sitting, $1.00. Hours from 9 A. M. to 3 P. M. Will visit families if required. No. 26 West Dedham street, two doors from Washington street, Boston. 6—tf

A. C. STILES, M. D., BRIDGEPORT, CONN.,

INDEPENDENT CLAIRVOYANT,

Guarantees a true diagnosis of the disease of the person before him, *or no fee will be claimed.*

Terms to be strictly observed.—For Clairvoyant examination and prescription, when the patient is present, $2. For Psychometric delineations of character, $2. To insure attention, the *fee* and a postage stamp must in all cases be advanced.

W. S. COURTNEY, BENJ. K. PAYNE.

COURTNEY & PAYNE,

ATTORNEYS AND COUNSELLORS AT LAW.

Offices No. 346 Broadway, New York, and No. 10 Court street, Brooklyn.

Messrs. Courtney and Payne will give their attention to the prosecution and collection of claims and all business pertaining to the profession, in the Courts of New York and Brooklyn and the adjoining counties.

By their prompt and undivided attention to business they hope to deserve their share of the patronage of the spiritual public.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS,

CAREFULLY prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above. tf

Bela Marsh's Advertisements.

HENRY C. WRIGHT'S BOOKS.

Marriage and Parentage; or, the Reproductive Element in Man, as a means to his Elevation and Happiness. Price $1.

The Unwelcome Child; or, the Crime of an Undesigned and Undesired Maternity. Price in cloth, 45 cents; in paper covers, 39 cents.

A Kiss for a Blow; or, a Collection of Stories for Children, showing them how to prevent quarreling. Price 38 cents; illustrated edition, 62 cents.

The Errors of the Bible Demonstrated by the Truths of Nature; or, Man's only Infallible Rule of Faith and Practice. Price in cloth, 38 cents; in paper covers, 25 cents.

The above are for sale, at wholesale or retail, by BELA MARSH, No. 14 Bromfield street, Boston. 41—tf

THE GOSPEL OF JESUS!

Found in the Catacombs of Rome, and translated by Wessel Gansevoort, Esq., of Albany, N. Y. Edited by Rev. Gibson Smith. Price 75 cents. Sold by BELA MARSH, 14 Bromfield street, Boston, and GIBSON SMITH, Camden, Me. 41—4t*

THE DIAL ALPHABET.

This invaluable article for Tipping Mediums is now for sale at the low price of $1.50 each, and may be had of BELA MARSH, No. 14 Bromfield street. 41—tf

WOODMAN'S REPLY TO DR. DWIGHT.

A New Edition of this excellent work is just published. It has been carefully revised and stereotyped, in order to meet an increased demand, and is put at the low price of 20 cents per copy. A liberal discount at wholesale.

BELA MARSH, publisher, 14 Bromfield street, Boston. 31—tf

NEW PUBLICATIONS.

Parker's Sermon of Immortal Life, 5th Edition. Price 10 cents. Also, Parker's two Sermons on Revivals, and one on False and True Theology. Price 8 cents each. Just published and for sale by BELA MARSH, No. 14 Bromfield street, where may be had all the various other writings of the same author, either in pamphlet form or bound in cloth, at wholesale and retail. 21—tf

PUBLIC ORAL DISCUSSION.

Spiritualism and the Opposition, at Hartford, between S. B. Brittan, and Dr. D. D. Hanson Price 38 cents. Mrs. Hatch's Discourses on Religion, Morals, Philosophy and Metaphysics. Price $1.00. The Mistake of Christendom; or Jesus and his Gospel before Paul and Christianity. Price $1.00. Just published, and for sale by BELA MARSH, No. 14 Bromfield street. 17—tf

FOUR SERMONS,

Preached in the Yearly Meeting of Progressive Friends, at Longwood, Pa., May 30th and 31st, 1858. By Theodore Parker. Price 17 cents. Also, a Sermon, preached on the 4th of July, in Boston, on the effect of Slavery on the American People. Price 8 cents. Just published and for sale by BELA MARSH, 14 Bromfield St. 33—tf

PROCEEDINGS OF THE FREE CONVENTION,

HELD AT RUTLAND, Vt., June 25th,-26th, 27th, 1858.

Just published and for sale by Bela Marsh, No. 14 Bromfield street. Price, in paper covers, 50 cents; in cloth 67 cts. The work contains Debates on the Bible, Government, Marriage, Spiritualism, Slavery, Woman's Rights, Free Trade, &c. 33—tf

RICE'S SPIRIT MEDICINES.

Purifying Syrup, Price $1,00 per bottle. *Nerve Soothing Elixir*, Price 50 cents per bottle. *Healing Ointment*, Price 25 cents per box. *Pulmonary Syrup*, Price 50 cent per bottle.

These Medicines have all been tested and can be relied upon; they contain no poison. They are all *prepared from spirit directions* by WILLIAM E. RICE. For sale by BELA MARSH, 14 Bromfield street, Boston.

MRS. METTLER'S MEDICINES.

Restorative Syrup—Price $1 per bottle. *Dysentery Cordial*—50 cents. *Elixir*—50 cts. *Neutralizing Mixture*—50 cents. *Pulmonaria*—$1. *Liniment*—$1. *Healing Ointment*—25 cents per box. For sale by BELA MARSH, No. 14 Bromfield street, Boston. 14—tf

SPIRITUAL BOOKS AND PERIODICALS.

CENTRAL DEPOT, NO. 5 GREAT JONES STREET, NEW YORK.
Office of the Spiritual Age.

S. T. MUNSON & Co., Agents, second door East of Broadway, opposite the La Farge, keep all the Reform Publications, together with a splendid assortment of Spiritual Books, all of which will be sold at the lowest publisher's prices for cash. All persons who wish to purchase the class of Books mentioned, will find it for their advantage to send their orders to Munson & Co., who will give instant attention to the demands of their customers. Subscriptions received for all

Spiritual and Reform Papers and Serial Publications.

Books and other merchandise ordered at our establishment, not excepting Miscellaneous and School Books, Stationery, &c., will be sent through the post office, by the press, or in private hands, as may be directed, without delay, and all papers and periodicals forwarded as soon as published.

All Spiritualists and Reformers who visit New York, are requested to call, immediately on their arrival, at Munson & Co.'s, for the purpose of *registering their names*. By this means they may become known to the friends in this city, and thus their interests and pleasure may be essentially promoted.

Merchants and others from different parts of the country, who want any of the Spiritual papers, should call at the office of *The Spiritual Age*, and subscribe. The location is central, and the whole establishment on the first floor, so that our customers are not required to ascend any lofty flights to inaccessible upper rooms to find

S. T. MUNSON & CO., Agents, No 5 Great Jone street, N Y.

THE FOLLOWING ARE NOW READY.

ADDRESS delivered before the late Convention in favor of extending to Woman the Elective Franchise. By Geo. W. Curtis. Price 10 cents, or to the trade at $7 per hundred.

TRACTS, by Judge Edmonds, containing eight in the series. These Tracts furnish a simple and comprehensive statement of the Facts and Philosophy of Spiritualism Price per hundred $1.50, or 24 cents the serie

THEODORE PARKER'S SERMONS ON REVIVALS.—The demand for these remarkable discourses continues unabated. More than 20,000 have already been sold. Price for the three discourses, 24 cents, or $6 per hundred.

Beside the above, the subscriber has a general assortment of Spiritual and Reform Publications, and whatever points to the Elevation of Humanity, independent of creeds, but recognizing Truth, come from whence it may.

24—tf S. T. MUNSON, No. 5. Great Jones street, New York.

"Nothing extenuate, nor set down aught in malice."

THE PROCEEDINGS OF THE RUTLAND CONVENTION,

Phonographically reported by Mr. J. M. W. Yerrinton, is just published. This is a very full report, in the reading of which the public will be able to gather how much of falsehood and misrepresentation has been promulgated and sent broadcast through out the land by the secular press, claiming to have a tender regard for, and to be intimate sort the guardian of the public morals. This book contains about 200 pages, large octavo, and will be furnished at the very low price of 50 cents in paper, or 67 cent bound. The object not being to speculate, but to get the facts before the people, it has been concluded to make the price at the lowest possible figure. Orders sent to the undersigned will meet with prompt attention. Address S. T. MUNSON,

33tf 5 Great Jones St., New York

CIRCLES AT MUNSON'S ROOMS, DAY AND EVENING.

The subscriber has engaged the services of the celebrated Test Medium, Mr. C. H. FOSTER, of Salem, Mass. In place of the large public circles recently held on Tuesday and Thursday evenings, it is thought best to limit the number to about eight persons, at $1 each, as conditions are not apt to be as favorable in large promiscuous circles. The circles will be formed at 7 1-2 P. M. on the above evenings. For the day and evening circles for private investigation, besides Mr. Foster, other mediums of varied gifts are employed. Mediums will be in attendance from 9 A M to 1 P M and from 2 to 6 P M; also, on Monday, Wednesday, Friday and Saturday evenings from 7 1-2 to 10. 37tf S. T. MUNSON, 5 Great Jones St., New York.

MEDIUMS WILL BE IN ATTENDANCE CONSTANTLY,

Day and evening, at MUNSON'S ROOMS. S. T. M. has the pleasure of announcing that he has engaged the services of some of the best mediums in the country; the hours will be from 10 o'clock, A. M. till 2, and from 3 till 5 P. M. Evening circles from 8 till 10. On Tuesday and Thursday evenings the circles will be public, at an admission fee of 50 cents. 33tf S. T. MUNSON, 5 Great Jones St., New York.

DR. G. A. REDMAN TEST MEDIUM,

Has returned to the city of New York, and taken rooms at No. 108 Fourth Avenue near 10th street, where he will receive visitors as formerly. —tf

N. C. LEWIS, CLAIRVOYANT PHYSICIAN,

Has taken the mansion No. 70 Tremont street, where he will examine and prescribe for the afflicted, under the direction of an Indian Spirit of the olden time. Office hours 9 A M to 5 P M.

N. B. Letters must be addressed to Dr. *N. C.* LEWIS, as above. 15

GEORGE ATKINS,

HEALING MEDIUM AND CLAIRVOYANT PHYSICIAN,
WEBSTER, MASS.

TERMS—Examination when the patient is present, $1; by lock of hair, $3, in advance. 12—

FOUNTAIN HOUSE.

A home for Spiritualists, Temperance men and women, and for all others who wish for quiet, order and comfort. This house is now under the management of the subscriber, who will always be at his post ready to attend to the wants of those who may favor him with a call, at the corner of Harrison Avenue and Beach street.

39—tf E. V. WILSON, Manager for the Proprietors.

DR. AMMI BROWN, DENTAL SURGEON,

24 1-2 WINTER STREET, BALLOU'S BUILDING,

☞ Patients Psychologized or Entranced, and operations performed without pain.

A. B. CHILD, M. D., DENTIST,

NO. 15 TREMONT STREET, BOSTON, MASS.

SUFFOLK DYE HOUSE,

CORNER OF COURT AND HOWARD STREETS BOSTON.

TO THE AFFLICTED.

DR. S. CUTTER, assisted by Mrs. G. W. Walker, Clairvoyant and Healing Medium, will attend to the wants of the sick. Office, 221 Central street, Lowell Mass. Patients will be accommodated with board.